

the change was shown only a year ago when, on the strength of the murder of two German missionaries, the Kaiser seized Kiao-Chou, and so precipitated the crisis that has been raging ever since. Fifteen years ago the matter would have been dealt with by the French Minister at Peking, acting as the representative of all Catholics in China.

As in the Far East, so in the Near East since the days of FRANCIS I., the French protectorate over Catholic pilgrims and missionaries in the Turkish Empire has been recognized by the Sultan, the Pope and successive French Governments. It was admitted in the treaty of Paris, and confirmed twenty years ago in the treaty of Berlin. Yet here again German statesmen have been at work. France claims control over the missionaries because they are Catholic. Germany refuses to admit that a German subject can be under the guardianship of any country but Germany. The nationalization of the missions is therefore the policy of Berlin; to keep them supranational as they are at present and dependent upon France for protection is what the French clericals wish.

Probably the writer in the *Revue des Deux Mondes* exaggerates the interest of the average Frenchman, and especially of the average French statesman, in the national patrimony in the Orient. But it is certain that if the Kaiser proclaims a protectorate over German missionaries in Palestine and Syria, as he is expected to do, it will be in the nature of a snub to French pretensions. Nor will it be altogether welcome to the Vatican. Efforts were made to induce the Pope to recognize the German protectorate in China, but he declined in deference to the opposition of the French Minister. The protectorate exists nevertheless, and adds something beyond dispute to German authority at Peking. A similar protectorate in Jerusalem could hardly have different results. It would form the starting point for German expansion in the Turkish Empire just as its predecessor did in China.

When it is remembered that the Kaiser is practically the Sultan's only friend in Europe; that it was under German officers and with German rifles that the Turks defeated the Greeks in the spring of 1897; that Germany is ostentatiously refusing to join the other powers in forcing the Sultan's troops out of Crete; that the banks and railroads of Syria and Palestine are mostly in German hands and that German settlers are there in greater numbers than in all the Kaiser's colonial possessions, it must be owned that the Emperor's tour may easily produce something that neither France as the protector of the Roman Catholics nor Russia as the guardian of the Greek Catholics in the Turkish Empire will like.

The Judiciary Candidates

The Tammany organization has decided to renominate Judge DAVIDSON. The Court serves notice that if they are not allowed to do so, they will they will be as the

J.

A French View of the German Emperor's Visit.

The French Clerical papers are giving somewhat violent expression to their anxiety over the reputed objects of the German Emperor's visit to Constantinople and Jerusalem. One and all find in it a deep if rather hazy significance of a kind prejudicial to French interests, especially French religious interests, in the Orient. The Russian press is similarly perturbed, and the *Osservatore Cattolico*, which is usually supposed to stand nearer the Vatican than any other journal, has for weeks past been hinting at some menace to Roman Catholicism alleged to lie hidden in the Kaiser's tour. What these fears are that they should agitate St. Petersburg, Rome and Paris at the same moment was set forth very clearly and forcibly by the anonymous author of a recent article in the *Revue des Deux Mondes*.

According to this writer, the grand aim of German policy is "to found a worldwide pre-eminence on the protection of Catholic and Protestant Christianity, to bind the scattered centres of German influence by a double religious protectorate, to build up throughout the globe a following at once religious and commercial that shall spread the German ideas, buy German products, and while professing the gospel of Christ, extol the gospel of the sacred person of the Emperor." To the immense material force of the German Empire the Kaiser wishes to unite the immense moral force of Catholicism, and so lead his country down a path of colonial expansion not less missionary than commercial.

As a proof that this design exists it is noted that the first strivings after a colonial empire coincided with the end of the *Culturkampf* and the beginning of friendly relations with the Holy See. Catholics ceased to be persecuted at the very moment when the overplus of the German population was finding its way over sea and settling down in distant lands. It happened, too, that while Germany was calling in the Pope to arbitrate in the Caroline dispute, France was embroiled in one of her recurrent attacks upon clericalism. From that moment, if the writer in the *Revue des Deux Mondes* is to be believed, there began a steady intrigue with the object of undermining French influence at the Vatican and inducing the Pope to hand over to Germany the privileges so long enjoyed by "the eldest daughter of the Church." Friendly and peaceable Germany was contrasted with the religious wranglings and masonic Government of France. How, it was asked, could a country that persecuted Catholics at home be the protector of Catholics abroad? Under the guidance of Cardinal LEOCOWSKI all who were jealous of the Papal power, or opposed to France or Russia or intriguing with the Quirinal—in short, all the dissatisfied elements of the Vatican, worked persistently for German interests.

In China the progress of the movement is easy to follow. By arrangement with the Holy See and by the treaties of Whampoa and Tientsin the guardianship of the life and property of all Roman Catholic missionaries, French or otherwise, was intrusted to France. Their passports were given them by French authorities; it was to the French embassy they turned for assistance and all negotiations between the Celestial Empire and the Vatican were carried through the French Minister at Peking. So matters were till about ten years ago, to the great advantage of French influence and interests in China. How Germany has managed since then to weaken the ascendancy of France is explained by the French observer at some length.

It is enough to say that German missions are now under the direct control of the German Government, and that missionaries receive their passports from Berlin instead of Paris. The importance of

at under weight, according to her races won, and the purse was given to Virgil O., second money to Miss C. and third money to Odalene, who finished fourth; the betting, however, to stand as the horses finished.

Summary:
 First Race—One mile—H. B. Sack, 99 (Taylor), 4 to 1, won; Zinfeling, 104 (Conley), 5 to 1, second; Maria, 91 (Shackelford), 5 to 1, third. Time, 1:45 1/2.
 Second Race—Five furlongs—The Kentuckian, 118 (Everett), 3 to 5, won; Donah Rain, 115 (Kuhn), 3 to 1, second; Red Pirate, 104 (C. Thompson), 4 to 1, third. Time, 1:04.
 Third Race—One mile—Marit, 107 (Hill), 10 to 5, won; Virgil O., 116 (Conley), 4 to 5, second; Miss C., 107 (Southard), 5 to 1, third. Time, 1:45 1/2.
 Fourth Race—The Zoo-Zoo Stakes, six furlongs, for two-year-old fillies—Queen of Hong, 101 (Everett), 2 to 1, won; Rush, 120 (A. Hill), 7 to 10, second; Soubin, 110 (Conley), 7 to 1, third. Time, 1:17 1/2.
 Fifth Race—Handicap, six furlongs—Alviate, 110 (Conley), 4 to 1, won; Tom Collins, 110 (Everett), 3 to 2, second; Damocles, 109 (Powers), 4 to 1, third. Time, 1:18 1/2.
 Sixth Race—One mile—Suenell, 99 (Frost), 10 to 1, won; The Star of Bethlehem, 105 (Southard), 2 to 1, second; Lassoman, 102 (Duttlaras), 4 to 1, third. Time, 1:46.
 Jockey Everett was suspended for thirty days and fined \$100 for refusing to break with his mount, Queen of Hong, in the Zoo-Zoo Stakes at the proper time.

The Winners at Windsor.

Detroit, Oct. 13.—Weather threatening; track very heavy. **Summary:**
 First Race—Three-quarters of a mile—Gainsay, 95 1/2 (Bohland), 20 to 1, won; Nagonclo, 94 (Mason), 8 to 1, second; Fred K., 96 1/2 (Valentino), even, third. Time, 1:10 1/4.
 Second Race—Four and a half furlongs—Springer, 105 (Walker), 8 to 1, won; Billy Baker, 104 (Peterman), 15 to 1, second; Mildred Raines, 103 (Harrington), 4 to 1, third. Time, 1:00 1/4.
 Third Race—Three-quarters of a mile—Gomor, 92 (Arlie), 8 to 1, won; Terrapin, 98 (Songer), 9 to 5, second; Miss Kitty, 99 (L. Warren), 10 to 1, third. Time, 1:21 1/4.
 Fourth Race—Four and a half furlongs—Mark Hanna, 100 (Songer), 2 1/2 to 1, won; Ergo, 99 (Valentino), 11 to 5, second; Onatavia, 101 (L. Smith), 8 to 1, third. Time, 1:00.
 Fifth Race—One mile—Albert S., 107 (L. Smith), 8 to 5, won; Tillie W., 99 (Mason), 3 1/2 to 1, second; Rockwood, 107 (T. Walker), 8 to 1, third. Time, 1:49 1/4.

Sloan Will Ride in England Next Year.

Special Cable Despatch to THE SUN.

LONDON, Oct. 13.—Tod Sloan, the American jockey, has contracted to ride in England throughout the year 1899.

NEWS OF THE WHEELMEN.

Many Entries for the Road Race Over the Elizabeth-Springfield Course.

In consequence of the existing alliance between the L. A. W. and the A. A. U. many interesting points have been raised because of the wholesale suspensions of men and tracks that have recently occurred. No sanction for athletic games in which cycle racing figures has been thought possible on the suspended tracks, and it was feared that even the football game between the Pittsburg A. C. and the Knickerbocker A. C. scheduled for to-morrow at Berkley Oval would have to be declared off. After a little correspondence, however, between J. E. Sullivan of the A. A. U. and Chairman Mott of the L. A. W. it has been decided that the game can be held on the grounds of the blacklisted track and be sanctioned by the A. A. U. Chairman Mott contends that the suspension applies to men and not territory, and that while no L. A. W. racing men might ride on the track it will be perfectly legitimate to hold a football game on the infield.

Clubs and other promoters have been singularly slow regarding road races this year. That there is great interest in this branch of the sport is made plain by the entry list for the twenty-five-mile race which will be held to-morrow afternoon over the old Elizabeth-Springfield course. Nearly 100 entries have been turned in, and the names include some of the best-known road racers. The race will start at 3 o'clock from Elizabeth-Springfield, and the old course may be expected to be awakened, as the fact that so many riders have entered for years past has shown.

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NEW YORK.

R.	H.	P.	O.	A.	E.
Y. Hiltren, cf.	1	2	0	0	0
G. Davis, ss.	1	3	3	4	0
Seymour, rf.	0	1	0	0	0
Boyle, lb.	0	0	12	0	0
Gleason, 2b.	0	0	1	5	0
Foster, lf.	1	1	0	1	0
Publ, 3b.	1	1	0	2	1
Warner, c.	0	1	4	4	1
Rusie, p.	0	0	0	1	0

Totals.....5 7 24 18 4 Totals.....0 3 0 0 0 0
 Washington.....1 1 0 0 0 0
 Two-base hits—G. Davis (2), Foster (2).
 —Van Hiltren, Davis, Doyle, Gettins.
 base on errors—New York, 3; Wash...
 base on balls—Of Rusie, 1; of Mer...
 out—By Rusie, 8; by Mercer, 3. Left...
 York, 7; Washington, 2. Time—1 hour...
 utes. Umpire—Hunt. Attendance—200.

PHILADELPHIA, 5; BROOKLYN, 1.—Philadelphia won a double-header from Brooklyn this afternoon by a score of five to one. The first game, which was pitched by the faithful Yeager for Brooklyn, was a first game, and was hit hard in one inning the fourth, when the locals scored three on four singles and an out. Orth let the Brooklynites out with four hits, which were widely distributed to be productive. Orth pitched the second game for Philadelphia, and was not quite as successful. Hopper, who pitched for Brooklyn, became visibly rattled in the second inning by the Philadelphia's attempt at bunting. Two games will be played to-morrow. Attendance, 1,600. The scores:

PHILADELPHIA.						BROOKLYN.					
R.	H.	P.	O.	A.	E.	R.	H.	P.	O.	A.	E.
Cooley, cf.	0	1	8	0	0	Douglass, lb.	1	2	8	0	0
Delehanty, lf.	1	1	0	0	0	Lajoie, 2b.	2	3	5	4	0
Flick, rf.	0	0	8	0	0	M'Farland, c.	1	2	2	0	0
Lauder, 3b.	0	1	1	0	0	Cross, ss.	0	1	5	4	0
Orth, p.	0	0	0	2	0	Grth, p.	0	0	0	2	0

Totals.....5 10 27 12 0 Totals.....1 4 24 11 1
 Philadelphia.....0 0 0 0 0 0
 Brooklyn.....0 0 0 0 0 1
 Two-base hits—Cross, Sheekard, Hallman. Left on bases—Philadelphia, 6; Brooklyn, 6. Struck out—Lauder, Cross, Jones, Lachance, Hallman. Stolen bases—Cooley, Lajoie. Double play—Lajoie and Cross. First base on error—Philadelphia. First base on balls—Sheekard, Magoon, Lachance, Hallman. Hit by pitched ball—Hallman. Wild pitch—Yeager. Umpires—Connolly and Smith. Time—1 hour and 55 minutes.

PHILADELPHIA, 9; BROOKLYN, 6—SECOND GAME.

PHILADELPHIA.						BROOKLYN.					
R.	H.	P.	O.	A.	E.	R.	H.	P.	O.	A.	E.
Cooley, cf.	2	2	1	0	0	Douglass, lb.	0	8	0	0	0
Delehanty, lf.	1	1	0	0	0	Lajoie, 2b.	1	3	3	0	0
Flick, rf.	0	2	0	0	0	M'Farland, c.	1	0	2	0	0
Lauder, 3b.	0	2	0	3	0	Cross, ss.	1	0	2	0	0
Orth, p.	1	0	1	0	0	Grth, p.	1	0	1	0	0

Totals.....9 10 15 9 3 Totals.....6 15 9 2
 Philadelphia.....3 3 0 0 3—8
 Brooklyn.....1 0 2 3 0—6
 Two-base hits—Delehanty, Lander, Jones. Three-base hit—Jones. Sacrifices hit—Douglass. Left on bases—Philadelphia, 5; Brooklyn, 5. Struck out—By Orth, 1. Double play—Lauder, Lajoie and Douglass. First base on errors—Philadelphia, 1; Brooklyn, 2. First base on balls—Off Hopper, 3. Hit by pitched ball—Griffin, Grim. Umpires—Smith and Connolly. Time—1 hour.

AT PITTSBURG.

PITTSBURG.						CHICAGO.					
R.	H.	P.	O.	A.	E.	R.	H.	P.	O.	A.	E.
Donovan, rf.	1	4	0	0	0	McCreery, cf.	0	1	0	0	1
McCarthy, lf.	0	1	0	0	0	Clark, lb.	0	0	9	0	1
Padden, 2b.	1	2	3	4	0	Gray, 3b.	0	1	3	2	1
Schrivcr, c.	0	0	1	0	0	Ely, ss.	0	0	0	3	0
Gardner, p.	0	0	1	0	0	Gardner, p.	0	0	1	0	0

Totals.....1 6 27 10 3 Totals.....5 9 27 14 3
 Pittsburg.....0 1 0 0 0 0 0—1
 Chicago.....0 0 0 0 8 0 1 0—5
 Stolen bases—Padden, Nichols. Two-base hits—Taylor, McCreery. Sacrifices hit—Schrivcr, Connor. Double play—Nichols and Wolverton. Struck out—By Taylor, 2. First base on balls—Off Gardner, 2. Passed ball—Schrivcr. Umpires—McDonald and Swartwood. Time—1 hour and 45 minutes.

AT BALTIMORE.

BALTIMORE.						BOSTON.					
R.	H.	P.	O.	A.	E.	R.	H.	P.	O.	A.	E.
McGraw, 3b.	3	0	2	0	0	Keeler, rf.	0	1	2	0	0
Jennings, ss.	0	1	5	0	0	Kelley, cf.	1	1	0	0	0
Demont, 2b.	1	1	3	0	0	Holmes, lf.	0	0	14	0	0
Clarke, lb.	0	0	3	0	0	Heydon, c.	1	0	2	1	0
McJames, p.	1	1	4	0	0	McJames, p.	1	1	4	0	0

Totals.....6 5 27 13 2 Totals.....5 8 24 13 5
 *Batted for Willis in the ninth inning.
 Baltimore.....2 0 0 0 1 3 0—6
 Boston.....4 0 0 1 0 0 0 0—5
 Left on bases—Baltimore, 8; Boston, 4. Three-base hit—Jennings. Stolen bases—McGraw (2). First base on balls—Off Willis, 4; off McJames, 1. Hit by pitched ball—By Willis, 1. Struck out—By McJames, 3; by Willis, 2. Passed ball—Heydon. Wild pitch—McJames. Umpires—Gaffney and Brown. Attendance—1,435.

Baseball Games To-Day.

NATIONAL LEAGUE AND AMERICAN ASSOCIATION.
 Washington at New York; Brooklyn at Philadelphia, two games; Boston at Baltimore; Chicago at Pittsburg, two games; Cleveland at Louisville; Cincinnati at St. Louis.

Baseball Notes.

A and B—A wins.
 Snopce.—Forty-second Street Ferry.
 A Constant Reader.—Baltimore won the pennant in 1894, 1895 and 1896. Cleveland never won the championship.
 W. D. B.—1. Jones stole thirty-six bases. 2. According to unofficial averages Keeler of the Baltimore Club leads the League players in batting.
 NORFOLK, Va., Oct. 13.—At a meeting here last night the Virginia State Baseball League, comprising the following cities, was formed: Norfolk, Portsmouth,

A Judge

of values, after one trial of Keep's shirts, will never wear those of any other make. Why? Because they fit as well as they wear.

Ready made, \$1, \$1.50.
 Made to measure, six for \$9.00;
 if laundered \$1.00 more.

Special—Keep's all silk, steel rod umbrellas, \$2.75.

KEEP MFG. CO.,
 Makers of Keep's Shirts,
 B'way, bet. 11th and 12th Sts.
 We have no other store in New York.

If We Keep the Philippines the N. P. Steamers Will Fly Our Flag.

TACOMA, Wash., Oct. 13.—The Northern Pacific Steamship Company will, in a certain event, place under American register the six British steamships which it operates to China and Japan. These include the transport Arizona, which the company sold to the Government in July, when available steamers for transport service were scarce. Vice-President Daniel Lamont of the Northern Pacific Railroad and others interested secured the passage of a law by Congress that permitted the company to place its transpacific liners under the American flag, this privilege being desired in view of the prospective heavy traffic between the United States, Hawaii and the Philippine Islands. The company only awaits the decision as to whether the United States will keep the Philippines to change the registry. Should the Philippines be returned to Spain the British registry would be retained. The steamers concerned are the Tacoma, Olympia, Victoria, Arizona, Columbia and Argyle.

Squirrels Have Fun with the Sheep.

From the Kennebec Journal.

A Bar Harbor gentleman tells this story of how the squirrels on White Islands often spend their time in feeding a flock of sheep from a certain orchard there. He says that he and his companion, who were duck shooting there last fall, had stopped to rest in an old field, in which there was an orchard. A flock of sheep was feeding near by. It was not long before their attention was called to the chirruping of some squirrels in a thicket, and they were surprised to see the sheep suddenly stop feeding and manifest great excitement. The squirrels went into the orchard, and, climbing into one of the trees, resumed their loud chatter, evidently calling the sheep, since the flock made at once for the apple tree. Then the squirrels began to bite off the apples, which fell among the hungry sheep, who would struggle for the fruit like so many schoolboys. The squirrels seemed to enjoy the fun, and after they had dropped a few apples from the first tree they skipped to a distant tree, for which the sheep would make in great confusion. After the squirrels had thus enjoyed an hour's fun with their fleecy neighbors, and supplied them with a sufficient quantity of the fruit, they scampered back to their haunts in the thicket, leaving the sheep to resume their grazing.

The Great Ride of Eagle O'Rourke.

TO THE EDITOR OF THE SUN—Sir: Instead of "Eagle Flannagan," "Eagle O'Rourke" might be more acceptable as the name of a horse. It recalls a funny legend and a beautiful pantomime. The eagle flew to the moon with Darby O'Bourke on his back and left Darby hanging on the reaping hook until the Man in the Moon took pity on him and opened the grand door and let him in to see the sights.

New York, Oct. 16.

W.

Foreign Notes of Real Interest.

Berlin courts have decided that a summer overcoat is a luxury, and not a necessity, and can therefore be seized by the Sheriff.

Wilhelm has shot a stag with forty-four

cans are seeking by ever higher duties to exclude Germany from their market. England, under the pretext of closer union with her colonies, is seeking a monopoly of their markets. In short, a huge *weltboycott* awaits Germany. But a counterstroke can be prepared—the union of Germany, Austria and Holland into a *zollverein* from which a great political organization shall spring. The map of Europe is to be readjusted to this shape by about the year 1950. The next step is the acquisition of great economic areas in other parts of the world to be open to German commerce alone. Upon this the manifesto proceeds to add “to the German protectorates the Dutch East Indies and the mighty Congo territory belonging to Belgium.” It is to be hoped the Sultan has not read the league’s pamphlet on “Germany’s Claims to the Turkish Inheritance” before he receives the visit from Emperor William, otherwise the latter’s tour in the Holy Land may cause him the gloomiest forebodings. For there it is grimly remarked that Asia Minor and Syria are very thinly populated, although they have abundance of fertile soil and a good climate. In short, they offer just that opening for the growth of a great German population which is needed if the Germans in the future are not to be hopelessly outnumbered by the expanding millions of Anglo-Saxons on the one hand and Russians on the other. It proceeds: “If the German Empire succeeded in directing the stream of its emigration into the fertile regions of Turkey and in concluding an intimate commercial and political alliance with the latter, the whole economic and political future of Germany would be placed upon an incomparably broader and surer foundation.”

Even more than on Asia Minor and Syria the league has its eyes fixed upon South Africa. English public opinion is wholly ignorant of the extent to which public opinion in Germany regards the future fate of South Africa as undecided. To the Boers is already given honorary rank as “distant brothers” of the Germans who are to be supported in every way in their struggle against the Anglo-Saxons. The *Alldeutsche Verband* already sees them expelling the English not only from the districts north of the Vaal but from Cape Colony itself. This exclusively Dutch South Africa would not take an independent place in the world. It will be labelled German.

Finally, the *Alldeutsche Verband* demands that Germany shall make its voice heard in every region of the globe where a change in the balance of power may take place. “If in any part of the world whatsoever alterations in existing relations of possession come about which give an increase in influence or power to other States, the German Empire is entitled to demand that these alterations do not take place unless a corresponding equivalent is obtained for Germany.” Prof. Hasse of Leipzig, President of the *Verband*, speaks with much clearness and emphasis. “If it comes to the worst, the policy of Germany must not shrink from the employment of force against other civilized nations. For it demands, and it must demand, that no alteration in the relations of power, no real change in the relations of possession among the great nations of the earth, shall take place unless Germany gives its assent thereto, and unless this assent is granted only on condition that Germany receives compensating advantages.”

READ AND PASS IT ON.

SAVE
THE
REMNANT



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

RESCUED ORPHANS.

the necessary plans for the future made. *To individuals, societies, or Sunday-schools, who give \$25.00 or more, the name and history of the child provided for will be sent, if so desired.* Several may unite in the support of one child. On page 7 will be found a blank form which we would be glad to have you fill out and send in as soon as convenient. Let none hesitate if they cannot give much. Small gifts are appreciated equally with the large ones, and in the end amount to as much.

Many who are unable to give largely themselves have raised substantial sums by a little effort among their friends, and by bringing up the matter in the Sunday-schools or Societies to which they belong. It is a definite, intelligible object, which appeals to the sympathy and common sense of all. It is a work in which all denominations can and should have a part. Children greatly enjoy working for the cause by means of the "Dollar Wheels," which we gladly furnish free to parents or teachers. We will esteem it a favor also if you will aid us by distributing copies of this report where they may do good. Please write, stating how many you can use.

Send all funds to the authorized Treasurer, BROWN BROS. & CO., Bankers, 59 Wall Street, New York.

Address all general correspondence, requests for information, literature, etc., to

GEORGE P. KNAPP,

Sec'y Nat'l Armenian Relief Committee,

BARRE, MASS.

STATEMENT OF THE SITUATION.

W. W. Peet, Esq., Treasurer of the American Missions in Turkey, and of the International Relief Committee, writes:

“ CONSTANTINOPLE, Nov. 20, 1897.

“ *To the Sec'y, Nat'l Armenian Relief Committee.*

“ Your letter of Nov. 5th is received, enclosing One Thousand Pounds sterling, which I have just telegraphed to Dr. Barnum, at Harpoot, for the orphans under his care.

“ There are at present upwards of twenty centers, most of them in the interior, where Armenian orphans are cared for.

“ Contributions for the work can be forwarded at once to the field, and direct correspondence established between the workers and the donors.

“ This work is undertaken in the cheapest possible way. Buildings have been in most cases either loaned or rented at a low rate, so that funds given can be used entirely for the maintenance of the orphans, without any charge for administration or plant.

“ Don't relax your efforts. It simply won't do to let this matter drop. In some way we must carry our children through, or the latter end of this relief will be worse than the first. There are now at least 3,500 children in the care of the missionaries, and many more are in need of care. The future of only 1,000 is provided for by pledges. They should be kept for five years. We simply can't ignore the situation. The ability to meet the needs of these orphans is the one thing that has supported the missionaries through the trying times following the massacres. *This is surely a humanitarian appeal to which people of all creeds and of no creed should respond.*”

CONSULAR REPORTS FROM ARMENIA.

Extracts from Official Consular Reports, forwarded by courtesy of Sir Philip Currie, British Ambassador at Constantinople, who Gives Special Protection to All Departments of the Relief Work in Turkey.

“VAN, November 2d, 1897.

“As the winter approaches much suffering and *loss of life will occur*. The food supply in most villages varies for from two to three months down to a few days. The harvest is eight months off.

“The people have been robbed of nearly all they possess. Villages where once there were several thousand sheep, now have none. They are thus unable to renew their clothing. Many are nearly naked. Milk, cheese, etc., which form a great part of the people's food, are in most places unobtainable. Millet and walnuts are, as far as I could see, all that most of them have to eat.

“The Kurds were coming almost daily and carrying off even these poor supplies, and government officials were collecting the taxes with the usual brutality.

“(Signed) G. J. ELLIOT,
“H. B. M.'s Vice-Consul.

“*Later* :—Consul Elliot telegraphs that \$25,000.00, at least, is needed at once for Van.”

“BITLIS, October 30th, 1897.

“The harvest is generally good, but in the Moush and Akhlat districts the local authorities have been allowed to take such very scanty measures to check the wholesale plundering of grain, cattle and dwellings that we

shall probably have to maintain the entire population of several villages.

“Sassoon in June and July was in a condition bordering on prosperity, but fresh disturbances have occurred, and the results of the year’s labor of many families have been destroyed or plundered.

“The Moush plain, whatever assurances the Sublime Porte or the Governor may give to the contrary, is in a lamentable condition, and the abuses perpetrated in that formerly prosperous district are an *outrage to humanity and a disgrace even to the low standard of government throughout Asiatic Turkey*. “Our requirements for relief of 4,000 persons on the most limited scale will be £1,700.

“(Signed) F. E. CROW,
“H.B.M.’s Vice-Consul.”

British Consul Graves, at Erzerum, reports:—“To the condition of distress resulting from massacre, exaggerated by the method of tax-collection, and the burden of debt, there has been added the misfortune of bad harvest. *Many were able to take home from the threshing floor, as their own property, only the broom used on it.* The Erzerum Commission has kept the distribution at as low a point as possible, affording relief at short intervals, in small quantities of bread, flour or wheat, so as to avoid its falling into the hands of tax collectors, creditors or plunderers. In this way over 60,000 persons have been aided in 8 districts. *Sixteen thousand dollars would not be too much to relieve extreme destitution.*”

British Vice-Consul A. T. Waugh, at Diarbekir, reports:—"Fourteen thousand dollars are required for relief on the lowest scale—only destitute women and children, of whom there are 12,000 in Diarbekir and vicinity."

British Vice-Consul R. A. Fontana, at Harpoot, reports that \$20,000.00 is the least sum to partially alleviate the acute distress there.

VERDICT OF DR. HEPWORTH.

The deliberate verdict of Dr. George H. Hepworth, the New York *Herald's* Special Commissioner, after two months of careful personal investigation on the very scenes of the massacres, is summed up by him as follows in the *Herald* for Feb. 6, 1898:

TURKEY'S POLICY—WHOLESALE MURDER.

"Imprison these few hundred revolutionists and there would be no fear of the future. Of course, Turkey is not blind to this fact, but she prefers to pursue the barbarous policy of wholesale murder, with the hope of exterminating the race."

TURKEY'S FUTURE—NEVER REFORM.

"Moreover, it is clear to me that Turkey will never organize practical reforms. Not all the Powers of Europe can force them on her. She doesn't know how to reform, is quite content to remain as she is, hates all innovations, even when they come in the shape of improvements."

TRIBUTE TO AMERICAN MISSIONARIES.

"I have seen missionaries in every city we have visited, and my admiration for them cannot be ex-

pressed in words. They are a quiet, cautious, brave, and, I must add, a sad set of men, who bear the marks of their privations in their faces.

“Now, some people tell me that all this missionary work is more or less revolutionary—that the more you educate the people, the less will be their loyalty to the government. It may be true to a certain extent that the ability to think ought not to be cultivated—that ideas are always revolutionary; but it is not a compliment to any government to say that its subjects must be kept in dense ignorance in order to keep them loyal. The missionaries are very slowly educating the people, without doubt; but so far as I can see, the thoughtful portion of Turkey is happiest and most prosperous.

“And now let me close by repeating my conviction that the missionaries are doing a grand and noble work. They have not, so far as I can find out, had any other relations with revolutionaries than to discourage their stupid endeavors to rouse the Armenians to revolt. They are a body of men scholarly, brave, charitable toward all forms of religion, and never attempting to proselyte among Mohammedans. I have been in their houses, their schools, their churches, and I believe them to be far better than I am, who love the things at home so much that I should find it difficult to leave them for the privations and hardships of a lonely life in Asia Minor. GEORGE H. HEPWORTH.”

HOW THE ARMENIANS DIED.

“I suppose that it was possible during recent events for him (the Armenian) to have saved his life by renouncing his faith. The uplifted hand of the Mohammedan would have been stayed if he had done that. He was unarmed and defenceless, but he silently met his fate, in many instances, in the true spirit of martyrdom.”—*Dr. Hepworth in N. Y. Herald, Jan. 29, 1898.*

REPORT OF BITLIS ORPHANAGE.

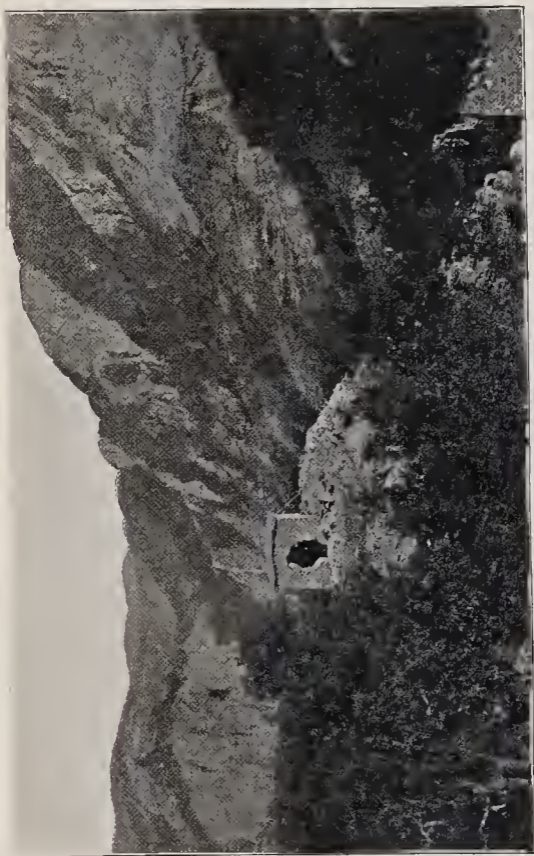
BITLIS, Nov. 10, 1897.

Much as we have struggled to reduce our number by striking off some orphans with mothers, yet quite as many waifs with no one to care for their souls or bodies come drifting into us from plundered, desolated villages, fleeing for dear life, hungry, naked, and in some cases sick, as is the case with three little girlies you may see in a picture I hope to send you ere long. Hence we get little below 250. To be sure, our fund will carry us through the winter and well into the summer; but how can we turn away waifs gathered from far and near waysides and hedges? To send them out, and especially the girls with the polish they have gained with us and the clothing they have received (and it would be cruel to make them don their squalid old rags again), would be to put a premium on kidnapping and every sort of irregularity; for on every hand are evil Argus-eyed ones only too eager to lay hands on womanhood, and especially on the younger, attractive part of it.

A JUST APPEAL.

We have not so much concern for those with mothers; but pray don't force us to turn out wholly helpless ones till the dawn of a better day for the country!

Let me plead, who have stood down amid this darkness for more than thirty years, and have passed months together in relieving poor Sassoon—the first storm centre—let me plead that you weigh seriously these questions, that you hold the ropes and hold them hard, and that you send of your substance backed by your prayers; and with might and main we will do what we can to save a remnant at least of the rising generation of the Armenians—"the Anglo-Saxon race of Turkey." God will bless giver and laborer in this cause.



ARMENIAN CHURCH IN SASSOON, DEFILED AND RUINED.

Photo. by G. P. Knapp.



BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

1. A STUDENT MARTYR. 2. SARKIS NARKASHJIAN. 3. PASTOR ABOSHI JACOB. 4. BOHOS ATLASIAN
5. JUJUS ANSHALEYAN.

A GROUP OF MARTYRED ARMENIAN PASTORS.

REPORT OF ORPHAN HOMES AT HARPOOT.

“December 16th, 1897, was the first anniversary of the opening of the Harpoot Orphanages. At first we hired two houses, then two more, and then, as the need increased, two more Homes were thrown open in the town just at the foot of the steep Harpoot hill, making six in all, three for boys and three for girls, under our immediate care.

MARKED PROGRESS.

“In visiting these Homes one is struck by the marked change in the appearance of the children. Last winter many of the children had a sickly look, and some seemed stupid. They were often ailing, or seriously sick, and five boys and two girls died. They were so enfeebled by their previous destitution as to have no power to resist disease. But now nearly all are plump and rosy, while the dull faces have brightened wonderfully, and nearly all are ambitious to learn and are making sensible progress in their lessons. The older boys devote a part of each day to shoemaking, tailoring and carpentering, in all of which they are doing well. There are no trades for girls, but they spin, knit, sew, crochet, and help in cooking and housework.

A VISIT.

“Let us go to one of the girls' Homes on the Sabbath. The bell is soon to ring for Sunday school, and we find the girls standing in a row in the yard waiting for the first stroke of the bell. They greet us by repeating in concert the golden text of the lesson.

“Now let us take a peep at them on a weekday morning. The little girl who answers our knock runs back to tell her companions, who rush out with beaming faces to give us a welcome and then quietly return to their work. They have breakfasted

and are now sweeping and clearing up before going to school. One bright little damsel with a large apron is busy in kitchen work. "How are you little Head Cook?" we asked, and she smiles back her answer. The "House-Mother" privately tells us that she is a very faithful worker. How happy they all are as they flit about busy with their work!

NEW-COMERS.

"Five little girls were brought to us one bitter cold day lately, with bare feet and scanty clothing. They had come several hours and were shivering with cold. Is it any wonder that two became ill? The youngest, six or seven years old, had such a white face, with large, sad eyes; but it was delightful to see how the children who have been in the Home longest crowd around the new-comers and take them under their special care.

AWFUL TREATMENT.

"In one of the Homes is a young girl with a scarred face. Her parents were both killed and she received a cut across her nose. She held the parts together as she fled to the house of a Turkish neighbor, and the wound has healed. One little boy of six has a misshapen head because a part of the skull was cut off with a sword. He is a dear little fellow. Another boy was wounded in two places on his head, and his left hand is disabled. Many of the parents were killed, others died from want, fear and suffering after the massacres, and the children were left destitute. Some have mothers who are barely able to keep themselves alive by begging, as work is not to be found. In a few cases the mothers have married again, but the step-father has been unable or unwilling to care for her children, too.

CLOTHING.

"It takes money as well as time to keep these children only decently clad, and their coats and cotton tunics often show many patches. Our winters are cold, and the children must have coats and sacques. We are much indebted to the kindness of Dr. Joseph K. Greene in Constantinople, who has interested others in sending us not only many articles of clothing, but unmade goods and colored blankets, all of which have been invaluable.

A GREAT WORK.

"In eight cities belonging to our field we have 18 Homes with 763 boys and girls in them. And in 33 towns and villages are 354 orphans placed in private families, making a total of 1,117. Of these the Germans care for 205, the Swiss for 20, the English for 200, and America for 692.

"We have received \$25,000.00 and expended \$22,295.00, leaving \$2,705.00 on hand. We are deeply grateful for the gifts received. The cost this year for caring for so many children has been greater than it will probably be another year because we have had to furnish the hired houses, and some of them needed no little repair, and we have had to provide beds and bedding for all.

THE FUTURE.

"God has wonderfully blessed this work. Our dependence is upon Him, while we still look to His children in Europe and America to send the needed funds. We think you will not wish us to turn out any of these orphans for lack of money.

"This is a work which must continue for a number of years till the children can take care of themselves, and we think it is a work which gives much promise for the future.

"(Mrs.) MARY E. BARNUM,
"In charge of Orphan Homes at Harpoot."



MRS. MARY E. BARNUM.

“I wish you could see dear Mrs. Barnum, the Superintendent of these Armenian orphan homes in Harpoot. The dark eyes look most tenderly on each homeless one, and she takes them all to her loving heart. Her only guest-room has been literally stacked with clothing of every variety, and towels, combs, thread, yarn, and bags; and this ‘mother of us all,’ who was once so delicate that she could do nothing beyond her home, has the ordering of everything. Ever since the massacres miraculous strength has seemed to be granted for it.”—*Letter of Carrie E. Bush.*

STORY OF AN ARMENIAN ORPHAN.

“One cold day last January a young lad of 13 was brought to our door from a village on the River Euphrates, about 14 miles distant. He was in a chill and coughed badly. We brought him to the fire, gave him something hot to drink and then sent him, with clean clothes, to one of the Boys’ Homes. It was several months before his cough left him, but care, medicine, and good food have helped to restore him to health. There was something attractive about the boy from the first, and his very weakness appealed to our sympathies.

“Months later he gave us his history, which is an illustration of the fearful tragedies through which others have passed. He had a father, mother and little sister, and the family were in good circumstances. Then came the terrible events of two years ago, when the Koords were raiding the villages. The father fell sick and died—partly from fear—two or three days before their village was attacked. Then the Koords came to their village and they heard the firing of guns. Alexan bolted the door of their house, but it was soon broken open and he and his mother were seized. The Koords were about to cut his throat when one of them interfered, and pushing him outside the door told him to run. Trembling with fear, he obeyed, but where could he find a place of safety? Like many others in like circumstances he fled to the mountains, and overtook a cousin who was also escaping with his family.

“Alexan had on neither stockings nor shoes, and his feet soon became sore. His cousin carried him on his back for a time, and then tying some rags on his feet he was able to walk again, and thus they wandered about. When at last they ventured to return to their village, Alexan found an empty, desolate house, and the murdered body of his mother, and he learned that his little sister was

severely wounded. She was taken by a relative to another village, and in time her wounds healed.

“Not long after Alexan entered the Home he came to us one morning looking very sad. He was much troubled about his little sister and wanted us to take her, too, under our care. We could not send to the village for her, but we told Alexan to ask God to open the way if it seemed best, and not to feel anxious. In a few days the little girl was brought to us, to the great joy of her brother, and she is now a happy inmate of one of the Girls’ Homes.

“Alexan is doing well in his studies, and also at his trade of tailor. The House-father says he is obedient, intelligent and faithful, and seems most grateful for all that is done for him.

“The children in the Boys’ and Girls’ Homes are very fond of singing. Sunday afternoons some of the girls of the Boarding Department of the College visit these Homes in turn, and sing with the children, teaching them new tunes, or telling them Bible stories. This is a great pleasure to the children, and also to the visiting committee.

“(Mrs.) MARY E. BARNUM.

RARE GRATITUDE.

“P. S.—Yesterday we took a little boy eight years of age from the village at Sakatsore, whose only remaining friend is a feeble old grandmother. When the boy left home she was sick. The boy went to bed very sad. We thought it must be home-sickness; but he began to cry bitterly, and he kept it up till the morning. This morning he begged to be allowed to return to his grandmother, and he said, “I can’t be at ease while I have food to eat and poor grandma is hungry. I am in a warm room, while she is freezing with cold. Until now she has supported me by begging. I can’t endure to think that she has no fire this cold weather. I think that she will die in this sickness, and I wish to be where she can give me her dying blessing.” Seeing that the boy spoke the feelings of his heart, we allowed him to go to his grandmother again.’

To the Young People's Societies of America :

By helping to save the survivors of the Armenian massacres, you are sharing in *the only practical effort so far made* to undo the awful consequences of Turkish fanaticism, and of the selfish and criminal diplomacy of the so-called "Christian and Civilized Powers."

The cause of our persecuted fellow-Christians in Turkey *has claims* on Christians of *all* denominations, and is so great as to *need* the aid of all.

Christian Endeavorers have shown noble sympathy and help. Their spontaneous demonstration at "Washington, '96," was the most significant single expression of public opinion in the United States. President Clark and the *Golden Rule* have always spoken vigorously on the right side.

The Young People's Societies of the United States and Canada have sent through us about \$5,000.00, to be used in saving and caring for little orphan boys and girls whose parents died martyrs.

The Christian Endeavor Union of Southern California deserves a banner for having sent us a carload of the choicest oranges, which was rolled across the continent free, and sold for \$1,048.00 in New York.

All such gifts are used to maintain the four large Young People's Societies' Orphan Homes at Harpoot. These homes contain about 150 children, half of whom have already been adopted, for one year at least, by Young People's Societies in the United States. It is earnestly hoped that other Societies will soon provide for the rest.

The care of a child for a whole year costs only \$25.00, which constitutes a full "share" in the work. The child thus cared for will be an "adopted member" of your Society, and you will have reports from time to time. Will not *your* Society take *some* share in this sacred work?

THE SULTAN'S UNWILLINGNESS TO BE INVESTI-
GATED—AN OFFICIAL DOCUMENT.

Reprinted from the "Manchester Guardian" (England), December
13th, 1897.

(FROM A CORRESPONDENT.)

Statements have recently appeared to the effect that active measures have been taken by the Sultan to paralyze the efforts of the European Consuls in Asiatic Turkey to keep their respective Governments informed of the precise condition of the Armenian population. I am now in a position not only to confirm the truth of these reports, but also to place before the readers of the *Manchester Guardian* a translation of the text of the official document in which the steps to be taken with this end in view are clearly set forth. It is to be observed that this extraordinary production emanates not from the Sublime Porte, which can always disclaim responsibility in the presence of the Ambassadors, but from Yildiz Kiosk itself, being drawn up by Tahsin Bey, the First Secretary of the Sultan, and issued by His Imperial Majesty's express commands.

TRANSLATION OF A CIRCULAR TELEGRAPHIC DISPATCH ADDRESSED TO THE GOVERNOR GENERALS OF THE PROVINCES OF THE OTTOMAN EMPIRE BY HIS EXCELLENCY TAHSIN BEY, FIRST SECRETARY OF THE SULTAN.

"September 13th, 1897.—It has been ascertained that orders have been given to the Consuls to institute an inquiry concerning the number of Armenians in Anatolia, their children left in a state of destitution, those who have been converted to Islamism, the women detained in the houses of Musulmans, the degree of poverty of the Armenians and their families, and those who have been condemned. Now as it is known that it is the Arme-

nians themselves who have organized and provoked the troubles; and as their aggression was not foreseen, it is unquestionable that Mussulman women and children have remained in their hands. On the other hand, it is also unquestionable that neither Armenian women nor children could have remained in the possession of Mussulmans. In spite of all this, incessant inquiries are being set on foot with the object of establishing that it is the Armenians who are the victims; and as these efforts are prejudicial to the Imperial Government, it follows that from the moment you learn that the Consuls are acting in this manner you ought, in order to anticipate the effect of these falsehoods or calumnies, which may create much prejudice against the Government, to take immediately such measures to defeat them as are imposed upon you by your obligations of devotion and fidelity, and at the same time to keep us informed of them. If you act otherwise you will be responsible and considered as a traitor to the Government and to Islam. It is equally necessary that you should produce evidence of the acts of plunder and aggression on the part of Armenians which will result from the investigation and proceedings of the Consuls. It is, then, by order of His Imperial Majesty the Sultan that the First Secretary of the Palace, by his telegram of the 1st of September, 1313 (Turkish style), informs you of the duty of bestowing the most careful attention upon this matter. Consequently you ought, in conformity with the Imperial Trade, to use the utmost zeal and take all needful steps."

Supreme Reasons for Saving Armenian Orphans.

1. *They have a sacred claim on Christendom,* for they are the offspring of parents massacred for loyalty to the Christian faith and its ideals.

2. *They are worth saving.* They are not beggars nor the product of slums, but come of virtuous, capable stock, the superior thrift and prosperity of their parents being one of the chief reasons why they were plundered.

3. *We share the guilt of their wrongs,* for they are suffering on account of the criminal greed, jealousy, and falsehood of the Powers of Christendom, who not only maintain but aggravate the Turkish hell.

4. *We can make reparation,* in part at least, for our share of the crime by rescuing these absolutely destitute orphan boys and girls of tender age, who, without our aid, are dying like dogs in the gutter, or being driven to enter the homes of Moslem fanatics who orphaned them, and who will teach them to curse the religion for which their parents died.

5. *This work is of vast future significance,* as well as of present need; for in the new day that *must* dawn on Bible lands, these children, if rescued and given Christian training, will be the nucleus of a new and nobler generation.

THE ARMENIANS

are a distinct and very ancient Christian people, with a language of their own, and belong to the best type of the Caucasian race. Their Church is independent of both the Greek and Latin, and claims an apostolic origin. Centuries of oppression by heathen and later by Mohammedan invaders have made them industrious, peace-loving and deeply religious. Their history is a brave and simple record written with the tears of the saints and the blood of martyrs. From a powerful ancient nation of perhaps 12,000,000 it has been reduced to 3,500,000.

Mrs. Isabella Bird Bishop, the well-known English traveler and author, in a calm estimate before the massacres began, wrote: "It is not possible to deny that they are the most capable, energetic, enterprising, and pushing race in Western Asia, physically superior, and intellectually acute, *and above all they are a race which can be raised in all respects to our own level, neither religion, color, customs, nor inferiority in intellect or force constituting any barrier between us.*"

TURKEY'S MASSACRE ACCOUNT

of helpless, inoffensive subjects, during only the lifetime of many now living, shows that every Christian race and locality has in turn been scourged and "brought low."

1822,	Greeks,	. . . . .	50,000
1850,	Nestorians,	. . . . .	10,000
1860,	Syrians,	. . . . .	11,000
1876,	Bulgarians,	. . . . .	15,000
1894-6,	Armenians,	. . . . .	85,000

Total massacred in 75 years, 171,000

The table makes no account of massacres with less than ten thousand victims, nor of the hundreds who are more quietly put out of the way in ordinary times. One hundred thousand have been slaughtered under the present Sultan, Abd-ul-Hamid II., whose Armenian victims alone exceed all who perished in the ten great persecutions of the early Christians under the heathen emperors of Rome.

A region 500 miles long and 300 wide (large as New England, New York and Pennsylvania), with hundreds of villages and cities, has been given over to murder, rape and robbery.

Mr. Gladstone, in his eloquent letter on the Eastern question, made reference to a work entitled "*Armenia and Europe, an Indictment*," by Dr. J. Lepsius, of the University of Berlin. Dr. Lepsius is a German professor who has thoroughly investigated the situation, and gathered his facts patiently and methodically. His summary is as follows :

Killed in the massacres, about 85,000.

Towns and villages laid waste, about 2,500.

Churches and convents destroyed, 568.

Forced to adopt the Mohammedan faith, 559 villages, with all their surviving inhabitants and hundreds of families in the towns.

Churches turned into mosques, 282.

Number of those without means of subsistence, about 500,000.

These figures only give the extent of our statistical information. A full statement of the facts would be much more terrible.

FINANCIAL STATEMENT

OF THE

NATIONAL ARMENIAN RELIEF COMMITTEE.

RECEIPTS,

Contributions from all sources.....	\$260,451.65
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DISBURSEMENTS.

For Relief of the Sufferers, through Amer. Nat'l Red Cross (Clara Barton, Pres.)..\$	79,302.20	
Internat. Com., Constantino- ple (W. W. Peet, Treas.)....	140,590.39	
Special remittances at donors' request.....	15,394.46	
	<hr/>	235,287.05

For Expenses :

Literature (circular letters, leaflets, tracts, etc., of which over one million copies have been distributed).....	8,021.05
Postage and express (for dis- tribution of literature and correspondence) ..	3,288.94
Meeting expenses (through- out the country, and travel- ing)	4,898.80
Office (salaries, rent and sup- plies)	6,578.28

Total expenses (under 9 per cent.).....	22,787.07
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Cash on hand.....	2,377.53
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	<hr/>	\$260,451.65
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New York, Jan. 31, 1898.

I have examined the accounts and vouchers of the Nat'l Armen. Relief Committee, and find them to be correct and accurate.

(Signed) JOHN MOODY.

NATIONAL ARMENIAN RELIEF COMMITTEE.

OFFICERS :

HON. DAVID J. BREWER, *President.*

Justice U. S. Supreme Court.

BROWN BROS. & Co., *Treasurer.*

GEORGE P. KNAPP, *Secretary.*

EXECUTIVE COMMITTEE.

SPENCER TRASK, *Chairman.*

ALEX. E. ORR.

WM. HAYES WARD.

EVERETT P. WHEELER.

JOSIAH STRONG.

FREDERICK D. GREENE.

Send all Funds to Brown Brothers & Co.,
59 Wall Street, New York.

Address all general correspondence, requests for literature, etc., to

*Rev. GEO. P. KNAPP, Sec'y,
Barre, Mass.*

LITERATURE

To be ordered of Rev. G. P. Knapp, Sec'y National Armenian Relief Committee, Barre, Mass.:

(Former address, 11 Broadway, New York.)

The Rule of the Turk, by Rev. F. D. Greene, M.A., for many years resident in Turkey. With autograph preface by Gladstone, map, 20 illustrations. 200 pages, 12mo. 21st thousand. Clear, compact, complete—much general historic and descriptive matter, together with the story of the massacres. Published by Putnam's Sons at 40 cents. Furnished by National Armenian Relief Committee for 25 cents in stamps. To pastors, committees, and contributors of \$5.00 or more, free on request.

Letters from Armenia, by Prof. and Mrs. J. Rendel Harris, of Cambridge, England, who have made extended journeys and careful personal investigations throughout the massacred regions. Published by Fleming H. Revell, New York, at \$1.25.

Armenian Poems, finely rendered into English verse by Alice Stone Blackwell. Cloth, \$1.25. Roberts Bros., Publishers, Boston.

America's Relief Expedition to Asia Minor under the Red Cross. By Clara Barton, President. Illustrated. Price, 30 cents.

FREE ON APPLICATION.

The Rights of American Citizens in Turkey, by Everett P. Wheeler, Esq.

Our Heroes in the Orient. Brave words from the American missionaries, written in the midst of massacre.

The Wards of Christendom. Full history of the Relief Work. Illustrated.

Brands from the Burning. The importance and success of the orphanages, with letters and illustrations.

The Armenian Question. A powerful and thrilling address by Lyman Abbott.

Collecting Cards and ***Dollar Wheels***, which make it a pleasure for young people and Sunday-school scholars to help the Armenian orphans.

small, considering that French invasion impended; nor was it called into play. The only serious taint upon the transaction was the hope of religious emancipation informally held out to the Catholics, but, owing to the prejudice of a half-insane king, not fulfilled. That Pitt did not desire and do his best to fulfil it is a calumny only less gross than the insinuation that he got up the rebellion of '98 to afford him a pretext for union. Among the great opponents of the Union in the Irish Parliament, Grattan sat in the united Parliament for an English borough, and Plunkett, also sitting in the British Parliament, avowed in the strongest terms not only his acceptance but his hearty approbation of the Union.

Mr. Gladstone's sudden change from unionism to separatism must be left to the tribunal of history. Those who have read his works on mythology, philology, cosmogony and theology, will hardly maintain that his judgment is absolutely surefooted. He confessed himself that he had given little thought to the Irish question; and I fancy that he was inspired by some whose knowledge of it was less than his. His bill, in the shape which, after radical changes, it ultimately assumed, gave Ireland a separate Parliament and, at the same time, eighty members in the British Parliament, to keep it under Irish control. To such terms a conquered nation would scarcely submit. British members of the House of Commons, in voting for the bill, reckoned on its rejection by the House of Lords.

The common people in Ireland care, I fancy, less for Parliament than for a king. The conduct of the Court through a series of reigns in persistently neglecting them is inexcusable, or excusable only because duty as well as truth is shut out by the invisible hedge which surrounds the throne. That good advice on this subject has not been given to the Court is not true. It has been constantly given and repelled.

If ever there was a man who was incapable of sacrificing justice or humanity to national aggrandizement it was John Bright. Nor could any one be more personally attached than he was to Mr. Gladstone. Yet Bright stood up firmly for the Union.

Mr. Plunkett, in the article to which I have referred, while he demurs to the assertion that Home Rule is dead, appears to accept the judgment of Lord Rosebery who holds that the movement will lie in abeyance till it finds a leader after the Irish heart; and that this new leader is probably now being wheeled about in his perambulator. Perhaps before the babe comes to demagog's estate, Mr. Plunkett's own remedy, agricultural improvement, may have done its beneficent work.

TORONTO, CANADA.

Turkish Reforms and the European Powers.

BY PROF. A. VAMBÉRY.

ALLOW me to draw the attention of your readers to the present state of Turkish affairs, which are frequently misrepresented in Europe owing to the conflicting interests of European States, but which you, as citizens of the Great Republic, can easily view unbiased and, consequently, in the true light of the proper state of things. Now that the deplorable intermezzo between Greece and Turkey has found its end through the conclusion of peace between the two belligerents, and that poor Greece has to pay heavily for its folly, we may well ask, What will be the attitude of the so-called Great Powers in reference to the future of the much vexed Eastern question; I mean to say, will they continue as genial spectators to the agonies of the sick man, or will they unite in forcing upon the Turk the dubious medicines which they have administered hitherto? Of course you will say that the ambassadors of the six Powers are actually busy attending the patient in his Cretan illness, and that we ought to show patience and indulgence toward their behavior in the immediate future.

Well, such is the general opinion; but I beg leave to doubt the correctness of such an assumption and to state that *want of sincerity* on the part of the European Powers in their dealing with that question has been the main cause of all the trouble and adversities which have befallen Southeastern Europe, as well as the general peace and tranquillity of our times. I am afraid I shall be rebuked for this very grave and serious impeachment, but after having exposed fully my own reasons, and after having shown in full extent my personal experiences during the period of half a century, I shall not be judged as overhasty or as unjust in my judgment. First of all

let me say that I do not speak as an occasional visitor of the near East, as a man who studies the country while his ship is coaling; for I have spent the better part of my life in Turkey and in Mohammedan Asia in general. I have mixed with the various races and creeds of the country, and with their rulers; and having viewed matters without personal bias or predilection for a single race or creed, I came to the conclusion that the very sad and afflicting condition of Turkey will be cured only if healthy and well-meant reforms are introduced, and if these reforms are backed and honestly assisted by our Western Powers.

Unfortunately, all that has happened to the present time proves the contrary, and the abortive result of the reformatory efforts must be ascribed to the dishonest tutor as well as to the lazy pupil. Writing as I do to the readers of the great and free American community, I have no need to dwell on the false notion of the incapacity of a certain class of mankind to progress on the path of modern civilization because they differ in creed and race from ourselves. Islam of the Middle Ages proved itself capable of science and industry and of a regular settled government; and what has been in the past can also be in the present. There is a further example in Japan, which in spite of her Buddhistic religion has suddenly, as by a magician's wand, emerged from darkness into light and is steadily progressing in our Western culture. As to Turkey I can speak from personal experience in drawing a comparison between the present state of her social and cultural conditions and that of forty years ago.

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small, considering that French invasion impended; nor was it called into play. The only serious taint upon the transaction was the hope of religious emancipation informally held out to the Catholics, but, owing to the prejudice of a half-insane king, not fulfilled. That Pitt did not desire and do his best to fulfil it is a calumny only less gross than the insinuation that he got up the rebellion of '98 to afford him a pretext for union. Among the great opponents of the Union in the Irish Parliament, Grattan sat in the united Parliament for an English borough, and Plunkett, also sitting in the British Parliament, avowed in the strongest terms not only his acceptance but his hearty approbation of the Union.

Mr. Gladstone's sudden change from unionism to separatism must be left to the tribunal of history. Those who have read his works on mythology, philology, cosmogony and theology, will hardly maintain that his judgment is absolutely surefooted. He confessed himself that he had given little thought to the Irish question; and I fancy that he was inspired by some whose knowledge of it was less than his. His bill, in the shape which, after radical changes, it ultimately assumed, gave Ireland a separate Parliament and, at the same time, eighty members in the British Parliament, to keep it under Irish control. To such terms a conquered nation would scarcely submit. British members of the House of Commons, in voting for the bill, reckoned on its rejection by the House of Lords.

The common people in Ireland care, I fancy, less for Parliament than for a king. The conduct of the Court through a series of reigns in persistently neglecting them is inexcusable, or excusable only because duty as well as truth is shut out by the invisible hedge which surrounds the throne. That good advice on this subject has not been given to the Court is not true. It has been constantly given and repelled.

If ever there was a man who was incapable of sacrificing justice or humanity to national aggrandizement it was John Bright. Nor could any one be more personally attached than he was to Mr. Gladstone. Yet Bright stood up firmly for the Union.

Mr. Plunkett, in the article to which I have referred, while he demurs to the assertion that Home Rule is dead, appears to accept the judgment of Lord Rosebery who holds that the movement will lie in abeyance till it finds a leader after the Irish heart; and that this new leader is probably now being wheeled about in his perambulator. Perhaps before the babe comes to demagog's estate, Mr. Plunkett's own remedy, agricultural improvement, may have done its beneficent work.

TORONTO, CANADA.

Turkish Reforms and the European Powers.

BY PROF. A. VAMBÉRY.

ALLOW me to draw the attention of your readers to the present state of Turkish affairs, which are frequently misrepresented in Europe owing to the conflicting interests of European States, but which you, as citizens of the Great Republic, can easily view unbiased and, consequently, in the true light of the proper state of things. Now that the deplorable intermezzo between Greece and Turkey has found its end through the conclusion of peace between the two belligerents, and that poor Greece has to pay heavily for its folly, we may well ask, What will be the attitude of the so-called Great Powers in reference to the future of the much vexed Eastern question; I mean to say, will they continue as genial spectators to the agonies of the sick man, or will they unite in forcing upon the Turk the dubious medicines which they have administered hitherto? Of course you will say that the ambassadors of the six Powers are actually busy attending the patient in his Cretan illness, and that we ought to show patience and indulgence toward their behavior in the immediate future.

Well, such is the general opinion; but I beg leave to doubt the correctness of such an assumption and to state that *want of sincerity* on the part of the European Powers in their dealing with that question has been the main cause of all the trouble and adversities which have befallen Southeastern Europe, as well as the general peace and tranquillity of our times. I am afraid I shall be rebuked for this very grave and serious impeachment, but after having exposed fully my own reasons, and after having shown in full extent my personal experiences during the period of half a century, I shall not be judged as overhasty or as unjust in my judgment. First of all

let me say that I do not speak as an occasional visitor of the near East, as a man who studies the country while his ship is coaling; for I have spent the better part of my life in Turkey and in Mohammedan Asia in general. I have mixed with the various races and creeds of the country, and with their rulers; and having viewed matters without personal bias or predilection for a single race or creed, I came to the conclusion that the very sad and afflicting condition of Turkey will be cured only if healthy and well-meant reforms are introduced, and if these reforms are backed and honestly assisted by our Western Powers.

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Mohammedan World of To-day

BY

REV. SAMUEL M. ZWEMER, F. R. G. S.
BAHREIN, ARABIA

Missionary of the Reformed (Dutch) Church in America



BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN AMERICA
25 East 22d Street
New York

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RULERS OF THE MOHAMMEDAN WORLD OF TO-DAY.

1. VICTORIA, Empress of India. 2. WILHELMINA, Queen of the Netherlands.
 3. MUSAFER-R-DIN, Shah of Persia. 4. ABDUL-HAMID II., Sultan of Turkey. 5. TSAITIRN HWANGTI, Emperor of China
 6. NICHOLAS II., Czar of all the Russias. 7. FELIX FAURE, President of France.

THE MOHAMMEDAN WORLD OF TO-DAY

Islam dates from 622 A. D., but the first missionary to the Mohammedans was Raymund Lull, who was dragged outside the town of Bugia and stoned to death on June 30, 1315. He was not only the first missionary to the Mohammedans, but the first and only Christian of his day who felt the extent and urgency of the call to evangelize the Moslem world. He was a martyr like Stephen, and worthy of so great a cause.* Had the spirit of Raymund Lull filled the Church, we would not to-day speak of very nearly two hundred million unevangelized Moslems. Even as Islam itself arose a scourge of God upon an unholy and idolatrous Church, so Islam grew strong and extended to China on the east and Sierra Leone on the west, because the Church never so much as touched the hem of the vast hosts of Islam to evangelize them. The terror of the Saracen and Turk smothered in every heart even the desire to carry them the Gospel. When the missionary revival began with Carey the idea was to carry the Gospel to the *heathen*. Henry Martyn, first of modern missionaries, preached to the Mohammedans; he met them in India, Arabia, and Persia; his controversial tracts date the beginning of the conflict with the learning of Islam. The tiny rill that flowed almost unnoticed has gathered volume and strength with the growth of missionary interest, until in our day it has become a stream of thought and effort going out to many lands and peoples. Never were there so many books written on the subject of Mohammedanism as in our day—never was the Eastern question more pressing, never the whole situation so full of anxiety, and yet so full of hope. Time and tide have changed marvelously

* Peroquet, "Vie de Raymund Lull," 1667. Low, "de vita R. L." Halle, 1830. Helfferich, "Ray. Lull." Berlin, 1858. "His Life and Work." *Dublin University Magazine*. Vol. LXXVIII, 43.

since Dr. Jessup wrote his little classic in 1879.* A single glance at the map there given to illustrate Islam, shows how the unity and power of Moslem empire have been broken, and what God hath wrought for the Kingdom of His Son. When that book was written there were no missionaries in all Arabia, Tunis, Morocco, Tripoli, or Algiers. Christendom was ignorant of the extent and character of Islam in Central Africa; little was known of the Mohammedans in China, and the last chapter in the history of Turkey was the treaty of Berlin. The problem has greatly changed; old factors are canceled and new factors have appeared. But we can still say with the writer: "It is our earnest hope and prayer that this revival of interest in the historical, theological, and ethical bearings of Islam may result in a new practical interest in the spiritual welfare of the Mohammedan nations. It is high time for the Christian Church to ask seriously the question whether the last command of Christ concerns the one hundred and seventy-five millions of the Mohammedan world." Let us face the problem, and the key to its solution may be found.

1. THE PRESENT EXTENT OF THE MOHAMMEDAN WORLD.

Looking at the table, which is on the opposite page, we see that it is both geographical and chronological. It tells when and where Islam came and saw and conquered. Its present extent embraces three continents; from Canton in China to Sierra Leone in West Africa. In Russia they spread their prayer-carpets southward and turn to Mecca; at Zanzibar they look northward; the whole province of Yunnan, in China, prays toward the setting sun, and in the wide Sahara they look eastward toward the Beit Allah and the Black Stone! Mohammed's word has been fulfilled: "So we have made you the center of the nations that you should bear witness to men."†

Arabic is the language of the Koran, but there are millions of Moslems who can not understand a single sentence of Mohammed's book. They speak Russian, Turkish, Persian, Pashtu, Baluchi, Urdu, Chinese, Malay, Swaheli, Hausa, and yet other languages. And not only is there this diversity of language, but an equal diversity of civilization in the Moslem world of to-day. The Turkish effendi, in Paris costume, with

* "The Mohammedan Missionary Problem," Rev. H. H. Jessup, D.D.

† Surah II, section 2, Sale's "Koran," p. 16.

Constantinople etiquette; the simple Bedouin of the desert; the fierce Afghan mountaineer; the Russian trader; the almond-eyed Moslem of Yunnan, Chinese in everything but religion; the Indian mollah, just graduated from the Calcutta university; and the half-clad Kabyle, of Morocco—all of them profess *one* religion and repeat *one* prayer. There is vast difference in the stage of culture reached by Mohammedans. This important fact has often been ignored and, sometimes, suppressed. It is one thing to affirm a fact concerning the Mohammedans of Syria or Egypt, it is quite another to assert the same of Moslems in Java or China. You must change your predicate. Syeed Ameer Ali, the learned barrister of Calcutta, who poses as the defender of Mohammed, would hardly recognize Tippoo Tib as a brother, though he met him beside the Kaaba. Moslem populations must be weighed as well as counted, otherwise we will be led far astray by mere statistics. And yet "God hath made of one blood all the nations"; civilization is only the raiment that covers a common humanity. All Mohammedans have souls and are sinners. Put it as you will, and classify as you please, we stand before nearly 200,000,000 *Mohammedans*, our brothers and sisters. This is a conservative estimate, and based on the best authorities possible.*

Now by considering the chronology of the chart, we find that these millions, have been, almost without exception, for centuries shamefully neglected in the work of evangelizing the whole world. A comparison of the two columns of dates is very humiliating.

Islam was a missionary religion from the very start, and continues so to this day. We may say it has, like Christianity with its apostolic, medieval and modern missions, three great periods of aggressive growth. The dates given when Islam entered the different lands where it is now predominant may be grouped into three divisions of time. That immediately after Mohammed's hegira from A. D. 622-800; a later period under the Ottomans and Moguls; lastly, the modern missionary revival from 1700-1800.

During the first period, the apostolic age of Mohammedan missions, the sword carried Islam throughout all Arabia,

*The population of the Moslem lands given in the chart is taken in nearly every instance from "The Statesman's Yearbook for 1898." In the case of China a more moderate estimate was taken, as found in the "China Mission Handbook, for 1896." The population of the Sudan, Arabia, the Sahara, and other African regions is not yet accurately known. In India the Moslem population seems to be slowly but steadily increasing.

Syria, Persia, Egypt, North Africa, and by more peaceful means into Canton and Western China. All these regions had received the Mohammedan faith, and it had become deeply rooted before the year 1000 A. D.* Christianity was put under tribute and oppression, as in Asia Minor, or entirely swept away, as in Arabia itself, by the tornado power of the new religion.†

Afterward came the fall of Constantinople and the rise of Turkish power. This was the second chapter of Moslem conquest. Afghanistan, Turkestan, India, Java, and the Malay archipelago became "converted." And lastly we can chronicle the modern missionary efforts of Islam by the apostles of the Koran from Cairo's University, or the Muscat apostles of the slave-trade. Their work was in Russia, the Soudan, Sokoto, and West Africa. In following these paths of conquest on the world map, it is of interest to note that Islam never crossed the great oceans, but for the most part traveled by land; Japan, Australia, South Africa and America were not reached. Nor has Islam ever made progress in any land where Protestantism was dominant.

The Mohammedan *methods* of mission work, that can be seen in all this wonderful conquest, are three: The sending of embassies, the power of the sword, and colonization by intermarriage. The last method was always coupled with the slave-trade, partly as cause and partly as effect, and won for Islam nearly all of North Africa south of the Barbary States. China is a striking example of other methods. When Mohammed's maternal uncle, Wahab al Kabsha, went as an envoy to China, as early as 628 A. D., the camel's nose entered the tent. Another embassy was sent in 708. In 755 four thousand Arab soldiers were sent by Calif Abu Jafir to succor the Chinese emperor against the Turkish rebels, and, as a result, these soldiers were established in the principal cities of the empire, and given a multitude of Chinese wives. Lastly we have the wild savages of the province of Yunnan all "converted" to Islam when the Mogul emperor appointed Omar from Bokhara their governor. To-day more than twenty million Moslems in China testify to the efficiency of these methods.‡

*C. R. Haines' "Islam as a Miss'orary Religion." London: S. P. C. K., 1889. A valuable list of authorities is given, and the book itself is a marvel of accuracy and condensation.

†Thomas Wright, "Early Christianity in Arabia." London, 1855.

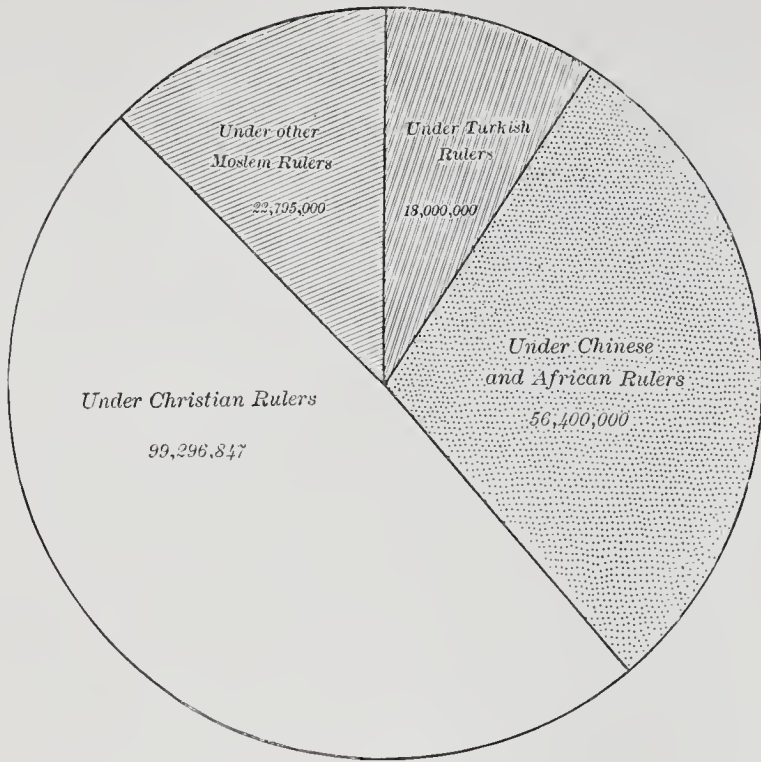
‡P. D'Abey de Thiersant, "La Mahometisme en Chine." 2 vols. Paris, 1878. *Chinese Recorder*, Vol. XX, pp. 10-63. T. W. Arnold, "The Preaching of Islam." London, 1896. See especially the valuable chronological chart at the end of the latter book.

Another fact evident from the chart is that Islam had rooted itself for centuries in every land before modern missions came to grapple with the problem. The Church was ages behind time, and lost splendid opportunities. Christian missions came to Persia one thousand years after Islam entered. In Arabia and North Africa twelve centuries intervened. In China Mohammedanism had eleven hundred years the start, and only this year has a beginning been made to evangelize that part of China.* In Java only *four hundred years elapsed* before work began for these half-pagan Moslems, and it is not strange that here we find many converts. About one-third of the Hausa-speaking people of North Africa are Mohammedans. Prior to the Fulah conquest, about the beginning of the present century, they were all pagans; Islam is even now making conquests west of the Niger. And practically the whole of this field—long since white for the harvest—has been untouched by missionary effort. Yet Charles Henry Robinson writes in his book, "Hausa-land:"

Although Mohammedanism is making very slow, if any, progress in the Hausa States, it has recently made rapid progress among the Yorubas, who inhabit a country to the west of Hausaland, which has for its capital Lagos. Its introducers are for the most part Fulahs—that is, the same tribe to whom the Hausas were indebted for their conversion to Mohammedanism at the beginning of this country.

The fatalism attributed to Mohammedans is not one-half so fatalistic in its spirit and operation as that which for centuries has been practically held by the Christian Church as to the hope or necessity of bringing the hosts of Islam into the following of Jesus Christ. There may have been reasons in in time past for this unreadiness or unwillingness, such as political barriers and fear of death from Moslem fanaticism. To-day we cannot plead such excuse. *There has been no foreign missionary among Moslems who died for proclaiming the truth, in all this century of missions.* Nearly all the political barriers against missionary occupation have fallen. Read

*The *India Witness* states: "A number of British and German friends are subscribing to support a new mission to China. This new enterprise, to which we wish complete success, will have its headquarters in Kashgar and Yarkand, two cities of Chinese Turkestan, and the work is to be carried on not among the Chinese, but among the Mohammedans, who are in a large majority in that district. The new mission is interesting in that it is an attack upon China from the West. Two German missionaries, accompanied by a doctor and a native Christian, will arrive in Kashgar next spring, and begin work. It may be added that the British and Foreign Bible Society is at present printing the four Gospels in the dialect of Chinese Turkestan, and that in all probability they will be ready before the new mission gets settled at Kashgar."



POLITICAL POWERS OF THE MOHAMMEDAN WORLD.

Under Turkish rule :	Europe.....	2,000,000	
	Asia.....	12,000,000	
	Arabia.....	3,000,000	
	Tripoli.....	1,000,000	
		<hr/>	18,000,000
Under other Moslem rulers :	Arabia.....	5,000,000	
	Persia.....	8,800,000	
	Afghanistan.....	4,000,000	
	Morocco.....	4,995,000	
		<hr/>	22,795,000
Under the the Chinese Emperor.....			20,000,000
Under African chiefs, etc.....			36,400,000
Under Christian rulers :	Roumania, etc.....	1,187,452	
	Greece.....	24,165	
	Russia.....	10,861,000	
	Baluchistan and India..	57,821,164	
	Malaysia.....	15,000,000	
	Egypt and Zanzibar.....	9,118,775	
	Tunis and Algiers.....	5,284,291	
		<hr/>	99,296,847
			<hr/>
			196,491,847

it on the chart, and proclaim it upon the house-tops, that three-fourths of the Mohammedan world are accessible to the Christian missionary—accessible in the same way as are all non-Christian lands, opening to the golden keys of love and tact and faith. Of two hundred million Mohammedans, only eighteen million are directly under Turkish rule. Under Russian rule there are 10,861,000; under Dutch, French and German rule, 24,580,000; while British rule or protection extends over nearly sixty-six million Mohammedans—a population as large as that of the United States. And yet men speak of Mohammedanism as if it were synonymous with Turkey, and of this missionary problem as if it could be solved by bombarding Constantinople.

Looking at the table from another standpoint, there are to-day only 41,560,600 Moslems under Mohammedan rulers, *i.e.*, in Turkey, Persia, parts of Arabia, Afghanistan and Morocco; while there are 99,552,477 under nominally *Christian* rulers, and three-fourths of this vast number are subject to the Protestant queens, Victoria and Wilhelmina. Well may Abdul-Hamid II. tremble on his tottering throne for his califate, when two “infidel women” hold the balance of political power in the Mohammedan world. This is the finger of God. And it does not require the gift of prophecy to see yet greater political changes in the near future pregnant with blessing for the kingdom of God. The deadlock of inactivity in the Levant cannot last. The reaction will surely lead to action when the temporary revival of the proud, menacing spirit of the old sword-fanaticism has done its work. But the failure to act for Armenia when the hour was ripe may cost the powers of Europe a still larger Eastern question. The editor of the official organ of the Barmen Mission, which has had so much success among the Mohammedans in Sumatra, writes:

We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians: “You see now that the raja of Stamboul (that is, the Sultan of Constantinople) is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians.” And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news.

And this leads us to consider, next :

II. THE PRESENT CONDITION OF THE MOHAMMEDAN WORLD.

Libraries have been written on the origin, character, and history of Islam, the Koran, and Mohammed. Views differ widely, extremes often meet, and authorities conflict when we examine the question, *e. g.*, of Mohammed's preaching, or the influence of the Koran on the lives of its readers. The apologies for all that is evil or incongruous in the system have been many and yet wholly insufficient to prove its integrity or truth. The result of a century of critical study by European and American scholars of every school of thought seems to be that Islam is a composite religion. It has *heathen* elements; witness the Kaaba, the Black Stone, and endless superstitions and practices that find their origin in pagan Arabia. It has *Christian* elements, such as its recognition of Christ and of the New Testament, *without the cardinal doctrines of the atonement and the incarnation*. It has *Jewish* elements. These are so numerous and have had such influence as to form the warp and woof of Moslem tradition and often the very texture of the Koran itself.* The Old Testament as interpreted by the Talmud, is the key to many otherwise obscure words, ideas, and stories found in the Koran. And the entire Moslem ritual is an Arabic translation of Judaism as it existed in Arabia. Like Judaism, Islam glories in its grand doctrine of the unity of God. But altogether too much has been made of this part of the Moslem creed. There is abundant proof to show that monotheism was well known in Arabia before Mohammed's day. The name of *Allah*, for the one supreme deity, occurs even in the pagan poets. Moreover, there is no salvation in mere monotheism. "Thou believest that God is one, thou doest well, the devils also believe and tremble." The Mohammedan world holds this supreme truth in unrighteousness. It has not made them free. Fatalism binds back everything that seeks progression; formalism has petrified the conscience; social life is corrupt and morals are rotten.† The Rev. J. Vaughan, of India, says: "However the phenomenon may be accounted for, we, after nineteen years of mixing with Hindus

* "Literary Remains of Emanuel Deutsch," London, 1874, and the unequalled essay of Abraham Geiger's, "Was hat Mohammed aus dem Judenthum übergenommen?" Preisschrift for University of Bonn, 1833.

† Hauri, "Der Islam in seinem Einfluss auf das Leben seiner Bekenner." Leiden, 1881.

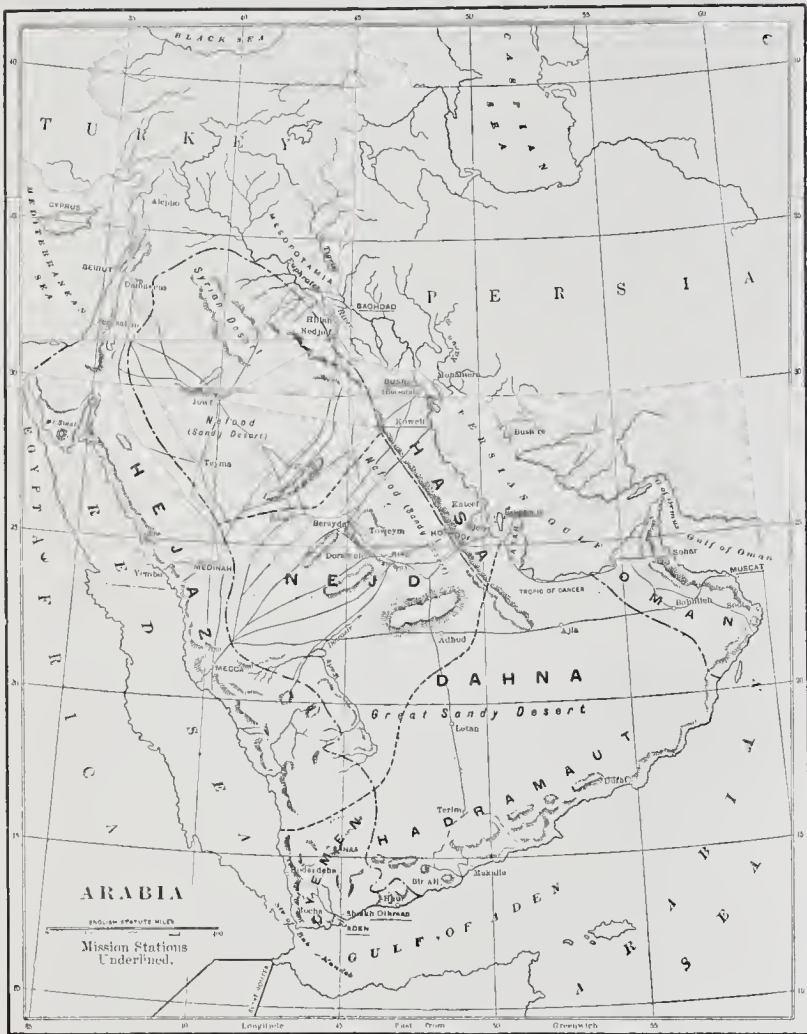
and Mussulmen, have no hesitation in saying that the latter are as a whole some degrees lower in the social and moral scale than the former." A veteran missionary in Syria says of the Moslem population that "truth-telling is one of the lost arts, perjury is too common to be noticed, and the sin of sodomy so common among them in many places, as to make them a dread to their neighbors." "By their fruits ye shall know them."

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience; because their *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin. Their *prayers* are formal and vain repetitions, without demanding or producing holiness in the one that uses them.* Their *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place the reaction which occurs at sunset of every night of Ramadhan tends to produce revelling and dissipation of the lowest and most degrading type. Their *almsgiving* stimulates indolence, and has produced that acme of social parasites—the dervish or fakir. Finally their *pilgrimages* to Mecca and Medina and Kerbela are a public scandal even to Moslem morality, so that the "holy cities" are hotbeds of vice and plague-spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: "Mohammed's religion can never have been intended for us; it demands ablution, but we have no water; fasting, but we always fast; almsgiving, but we have no money; pilgrimage, but Allah is everywhere." Islam has had fair trial in other than desert lands. For five hundred years it has been supreme in Turkey, the fairest and richest portion of the old world. And what is the result? The Mohammedan population has decreased; the treasury is bankrupt; progress is blocked; "instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary—a failure greater and more absolute than history can elsewhere present." † In regard to what Islam has done and can do in Africa, the recent testimony of Mr. Robinson is con-

* See article on "The Koran Doctrine of Sin," *Christian Intelligencer* (New York), Sept 2, 1896.

† Cyrus Hamlin's "Five Hundred Years of Islam in Turkey," 1838.



clusive. Writing of Mohammedanism in the central Soudan he says:

Moreover, if it be true, as it probably is to some extent, that Mohammedanism has helped forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmingled good. Mohammedan progress is progress up an *impasse*; it enables converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance. We can not have a better proof of this statement than the progress, or rather, want of progress, in Arabia, the home of Mohammedanism, during the last thousand years. Palgrave, who spent the greater part of his life among Mohammedans, and who was so far in sympathy with them that on more than one occasion he conducted service for them in their mosques, speaking of Arabia, says: "When the Koran and Mecca shall have disappeared from Arabia, then, and only then, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back."

But it is not only indisputable that Mohammedanism is a hopeless system as regards civilization; it is hopeless for the soul. Whatever may be the opinion of those whose theology includes a larger hope and a second probation, to the evangelical friends of missions and "the children of the Kingdom" Islam falls, with heathenism, under Paul's category—"without Christ, without hope." The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Islam, in its final result, as well as in its essence, is anti-Christian.* Christ's name and place and offices and glory have been usurped by another. Mohammed holds the keys of heaven and hell. Whatever *we* may think of the caricature of Christ in the pages of the Koran, it so influences the Moslem world that the bulk of Mohammedans know extremely little, and think still less, of the Son of Mary—that Son of whom it is written, "Neither is there salvation in any other."

III. THE OUTLOOK FOR THE MOHAMMEDAN WORLD.

Nevertheless, there are certain hopeful signs to the eye of faith in this very hopeless system that ends in such social stagnation and spiritual death.

First of all, the great Mohammedan world is no longer a unit, either politically or religiously. As regards temporal power, we have already seen how that is and has been steadily

*See the masterly exposition of this idea in Koelle's "Mohammed and Mohammedanism." London, 1889.

disappearing. The illustrious califate is hopelessly a thing of the past. Islam has no acknowledged pope. Since the Wahabee reformation, at the beginning of this century, the increasing hatred for Ottoman rule in Hejaz and Yemen during the last decade, and English supremacy in Oman and the Persian gulf, all of Arabia looks to Mecca for a *new calif*, and not to Constantinople for the old one.

Spiritually, the Moslem world seems to stand on the tiptoe of expectation. The mahdi in the Soudan; the religious orders of the Sanusiyah in Morocco and Tunis;* the revolt against traditional Mohammedanism in India, and the rise of the Babi movement in Persia, all these indicate a stirring among the dead bones. Babism† alone is such a wonderful phenomenon that we are not surprised to learn that it already has 800,000 adherents, and spreads wider and wider. There is much that is sad in the new teaching, but it has opened the door to the Gospel as nothing else has done. Some one writes concerning its influence :

It is computed that in many towns and villages half the population are Babis. This is a clear indication that the people of Persia are already, in large measure, wearied with Islam, and anxious for a higher, holier and more spiritual faith. Almost all through the country the Babis are quite friendly to Christians. The rise of this faith is in a large measure due to the spread of the Gospel, the best of their doctrines are borrowed from it, while they openly reverence our Scriptures, and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible.

Fifty years ago it might have been said with much truth of the Mohammedan world, spiritually, that it was "without form and void, and darkness upon the face of the deep." To-day we can add "*The Spirit of God moves upon the waters.*" What else is it when there comes news of an ever-increasing demand for the printed Word from every mission station in Moslem lands? What else is it when two learned Indian Mohammedans devote their time to writing a commentary on the Bible from a Moslem standpoint? What else is it when first-fruits are being gathered in even the most unpromising fields of labor among Moslems?

Not only is the soil being prepared for the sowing of the Word, but that Word—the good seed of God—has been trans-

*See *Indian Witness* for March 11, 1898. Article by Rev. E. Sell.

†"The Bab and the Babis." E. Sell. Madras, 1895. "The Episode of the Bab," E. G. Browne, of Cambridge.

lated and printed in nearly every Mohammedan tongue. The Arabic Bible will prove stronger in this holy war than any blade of Damascus ever was in the hand of the early Saracens. For Persian, Afghan, Chinese, Malay, Hausa and Russian Mohammedans that Word of God is also ready in their own tongue. The *Arabic* Koran is a sealed book to them—since it may not be translated—but the Bible speaks the language of the cradle and the market-place. In this we can see a wonderful providence of God, giving the Church such vantage ground in the coming conflict that even her enemies acknowledge victory certain.

As regards the present status of missionary effort in Moslem lands, the bare statement of the chart must suffice. There is no room here for adequate treatment of the subject. The reports of the various societies that work chiefly or largely among Moslems tell the story of trial and triumph. Especially worthy of study is the story of the North African Mission, of the Church Missionary Society in the Punjab, and of the Dutch in Java. In India many hundreds of the followers of Islam have publicly abjured their faith and been received into the Church. Half of the native clergy in the Punjab are from among the Moslems. In the Malay Archipelago there are thousands of converts. And yet even in these most promising fields the laborers are sadly few.

Rev. E. A. Bell, of the M. E. Church, writing from India, says :

Here is a great door—sixty millions of Indian Moslems, for whom all too little has hitherto been done. In the Madras Presidency are two million Mohammedans, and there are only two missionaries at work for them, both in the city of Madras. In Mysore are 200,000 Mohammedans, and in Ceylon 200,000 for whom no ordained missionary is at work. Missionaries to Hindus are numbered even by the hundred in these territories, but scarcely one of them knows even the language of the Mohammedans, Hindustani.

At the Lambeth Conference, held in London, 1897, the special committee on foreign mission work called attention to “the inadequacy of our efforts in behalf of Islam.” “Until the present century very little systematic effort appears to have been made. *As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work, such as has been begun in the diocese of Lahore and some other parts of India.*”

“*Inadequacy*” is too weak a word to express the shameful neglect of duty in carrying the Gospel to the Mohammedan world.

There was a thousandfold more enthusiasm in the dark ages to wrest an empty sepulcher from the Saracens than there is in our day to bring them the knowledge of a living Savior. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia; and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

America entertains perverts to Islam at a parliament of religions, while throughout vast regions of the Mohammedan world millions of Moslems have never so much as heard of the incarnation and the atonement of the Son of God, the Savior of the world. The Holy Land is still in unholy hands, and all Christendom stood gazing while the sword of the Crescent was uplifted in Armenia and Crete, until the uttermost confines of the Moslem world rejoiced at her apathy and impotence.

Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? *Missions to Moslems are the only Christian solution of the Eastern question.* “Father, the hour has come, glorify Thy Son.” God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats, or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. “Father, the hour has come, glorify Thy Son.”—*From the Missionary Review of the World, October, 1898.*

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Decline of Priest Power

BY THE REV. GEORGE C. DOOLITTLE, ABEIH, SYRIA

“**B**EHOLD how these men love one another.” In these words did the persecutors of the early Christians attest to their united life and love in the midst of the fiercest persecution that heathenism could invent. And this love saved our Church during that terrible ordeal of testing by fire and blood. To-day the Church in Syria is surrounded by unbelieving nations, Christianity is subject to the whims and dictates of Islam and Druyes, and Sun-worshippers are scattered through the land. The fire of persecution has swept over Armenia, and all over has the fear of massacre been felt. In such circumstances would you not think that Christians would be drawn together by ties of mutual interest, even as were those of the first centuries? But how far is this from the actual fact! To-day the cause of Christianity in Syria is weakened by the divisions and the petty hatreds which abound. The sects are mere political parties, intent at any cost on securing their several rights, be they Maronite, Orthodox, Catholic or Protestant. The last named sect must be included, though with this reservation that the leaders use their best endeavor to keep Protestantism free from political entanglements, while the bishops and priests of other sects are the acknowledged source of political power. And, too, Protestants are generally recognized as belonging to a body that would overthrow the priest power by means of enlightening the people. Other sects are mutually friendly because they belong to a general class—those who do not meddle with one another’s religious beliefs, and whose priests must gain their living by upholding the superstitions which are financially profitable—confession, purgatory and the like. But Protestants are a class by themselves, and are under the ill will of the clergy. An incident occurred in this vicinity which will

illustrate this. At the anniversary of the accession of the Sultan it is customary for the municipality of Deir el Koun to send representatives to Beit ed Din, the summer residence of the Pasha of Lebanon, these representatives going in carriages to that place, about an hour away. On one such occasion our principal school teacher was chosen among others, because he belongs to the leading Maronite family of the town, although he is a Protestant. As usual the Pasha’s place was crowded, and carriages were at a premium. Our teacher, being a chosen representative, was entitled to free transportation, and when he desired to return was directed to a carriage in waiting. He stepped in and leaned back in the seat (the cover being up), to await others. He soon heard conversation between the driver and some one coming up from behind. An agreement was evidently made that that person should ride in the carriage. But when he reached the step and saw a Protestant sitting there at ease, he scowled and drew back and said that he would not go in that carriage. *He was a priest!* But eventually it transpired that he must ride in that carriage *or foot it*, and so he entered and rode that whole distance without once looking at our teacher, or making any remark, just as if he were being contaminated! And the teacher is one of the neatest, politest, most agreeable teachers that we employ. Such is Christian love! And to add emphasis to this event, another carriage overtook them filled with tipsy, shouting fellows, and with them a priest, the merriest of the crowd! But these were Maronites, forsooth!

Yet we are glad to say that the priest power is far less than formerly, superstitions are rejected on the part of many, and we need guidance to give the people the truth to fill the place of departing superstitions.

Our name saved the house in which the Jewish Girls' School was last year. When they had finished the one opposite, they turned to this, but the people came out and said, "This is a Frangee school, you have no work here," and they went away. Going to the house of another Jewish Bahai, the mob was diverted once, but went a second time and cleaned it out. Mirza Daniel's being next door, they began on that, but to the credit of his Moslem neighbors be it told that one came on the roof armed with a gun, another stood in the yard with drawn sword, and they kept the mob at bay. However, the cellar was plundered.

On Thursday the Ameer's soldiers were stationed in the bazaars (many of them the very men who had been making off with booty the day before). Orders were given that the shops be opened and business go on as usual, but excitement ran too high, and it was some time before a semblance of quiet was restored. This is how they celebrated the Feast of Fitr and Washington's birthday, which fell on the same day this year. The man who is "the head and front of this offending," said plainly in the great Mosque, "You did well, your reward is with God. I am with you. But now wait until we see how it will be." Some weeks ago he said, "I have three things to do in this city." And since the occurrences of these days, "One work is finished, two remain."

Several of the men driven from house and home were friends of ours, but even were they not, our hearts would bleed at the recital of the horrors enacted. Eight or ten bodies of the slain on the orthodox side were taken to the Mosque, and lay in state for a day or two. Some of those on the other side were thrown into the yard of the plundered, deserted house of their chief Mullah, and even their nearest and dearest dared not identify themselves with them by taking them away for burial unless at dead of night. The fate that befell Jezebel's body was the fate of some.

The city has been divided into three sections and assigned to three prom-

inent men to guard with such forces as they have, while report says that troops are coming from all directions. Friday evening the Ameer sent the chief men of his guard to the Faith Hubbard School to assure the ladies that that part of the city, being under his special care, he was at their service day or night, should they need to call him.



Rats Spread the Plague

Rats are responsible for much evil in this world. Mrs. Ferris wrote from Panhala, India, of another evil that must be laid to their charge.

The plague still continues, but has abated somewhat in Bombay, Poona and Sangli, but it has moved up to Karachi, the whole of the Punjab and Calcutta. Over there the people are so panic-stricken they are running away or rioting grievously. Undoubtedly the rat is a prime factor in the spread of the disease. The plague is fatal to that rodent, but it travels far before it dies, and it seems to take the plague into all the houses where it goes. Now in Bombay they are waging war on it, and in March alone, 3,638 were killed by traps or men. Before the outbreak in Calcutta, which was so thoroughly protected by quarantine, there were dead rats found in storehouses in which grain just brought from Bombay was stored. Other rats, dead or sick, were found in the bazar, and these people began to sicken. Up to date the recorded deaths show that government knows of over 86,000 deaths from plague alone since August, 1896.



Beneficence First of Duties

"Almsgiving is a duty enjoined by our Lord along with prayer and fasting. If only this were realized, we should be freed from those miserable shifts for raising money for Church purposes, wherein people expect a return for what they give, and which I am persuaded are distinct hindrances to the Church's progress, as they certainly are blots on her reputation."—*Bishop Hall of Vermont.*

Riot in Persia

MRS. J. W. HAWKES, HAMADAN, PERSIA

AMID all the peace in which we have gone on our way, there has been evident a new alertness in regard to our work. It has shown itself in a number of ways. Dr. Wilson has felt it in her calls among Moslems, and various incidents have revealed it.

A little Moslem girl was taken into the school at the urgent request of her father, who even brought the child's mother—who had been divorced and married to another man—to sign the paper required from parents of pupils. A day or two afterwards, while we were in Station Meeting at Dr. Wilson's, a message came begging that she be given up, as the father had been threatened. She was, of course, immediately given to her father, but in spite of that he was very severely bastinadoed. When he reluctantly took her away, he said, "Well, she has had a day or two of happiness anyhow."

The postmaster sent Dr. Wilson a message, saying that the Virgin Mary had appeared to him in a dream, telling him "to warn Wilson that if she did not stop turning away the women from their faith, a dreadful fate would overtake her."

Mirza Saeed has been asked on the street how much longer he intended to keep up pretending to be a Christian.

Mirza Hadahyat has been questioned by a pretended friend as to "why he is taking work and wages from the Christians who are worse than dogs."

A few weeks ago, some retainers of a noted robber who had been fired from a cannon's mouth by the Salar-i-Saltaneh in Kermanshah, fled here and took lodgings in a caravanserai near the house of one Saiid Mohamet who has come to Hamadan to win fame by his zeal for Islam. Word was telegraphed from Kermanshah to the Ameer to secure the goods these men had carried off, which he proceeded to do. The Mullah incited the crowd to go to Sheverine and demand the goods, on

the ground that the men had taken refuge with him. The old cry, "Yah Ali," once again, rent the air, and as it was evident that mischief was intended, the goods were forthwith sent to the Mullah, who subsequently let the robbers go on their way in peace.

But all pales when compared with the events which occurred between Feb. 22d and 25th. We have seen high-handed doings and wild outbursts in years past, but nothing comparable to this. Tuesday afternoon, Feb. 22d, shops were hastily closed and men flocked to the quarter of the city beyond Mr. Watson's house. The principal man among the Sheikhees had been ordered by the ecclesiastic mentioned above not to come to the mosque, although he had been accustomed to lead the prayers there. Having gone that day, as he was leaving, some people began making insulting sounds, and one snatched the turban from the head of a wealthy merchant and elevated it on a pole. One of the followers of the Sheikhee Mullah, drawing a pistol, fired and wounded a Saiid. "Cry havoc! and let slip the dogs of war!" In an instant they were fighting, Moslem against Moslem. Several men were wounded and a few killed that evening, all orthodox Moslems, *it was said*. Two or three houses of the Sheikhees were looted, one just on the edge of the Armenian quarter. Next morning early, they began on the warehouse of one of the wealthiest men in the city, a Sheikhee. Several hours were required for carrying off the plunder. Those who laid hold of spoil were not sure of getting to a place of safety, as they were liable to be met, despoiled and wounded on the way home. Meanwhile a number of Sheikhees were killed, the body of one being afterward burned. Others have since been burned before life was extinct. Villagers poured in and joined the rabble, and hour after hour the desperate work went on.

school will do much to be, what an intelligent Armenian once wrote the Faith Hubbard School is, "an eye opener for this people." The Bible teaching given there *will* open the eyes of the girls. The example of personal cleanliness, and gentleness, and goodness and truth, will have its effect in stimulating the girls to imitate first the cleanliness, and later the other virtues. Being free from the contaminating influences of their home-life for so many hours daily is a great gain. The restraints and discipline of the school life, if wise and kind, must teach a measure of self-control, and an obedience, which was a totally unknown quantity in the home of the girl, whose mother allowed the child to strike her when she was in good humor, but who beat the child most unmercifully, when in a passion; but who never, at any time, thought of requiring obedience. In the day school too, their minds have opportunity of developing as they take up one study after another, and their spiritual nature must also grow as they read God's word, commit its precious truths to memory, and have instilled into them its pure teachings, and they cannot but be lifted somewhat above the coarseness always heard in their homes.

To my mind, the Mission School is not worthy of the name, which has not for its chief aim, the true conversion of every scholar, by leading them to Christ, and then the development of a symmetrical, true, and beautiful Christian character in these converts. Now, just there come in the limitations of the power of the day school work. The influence of the disorderly, impure home life for such a large part of the time, does much to undermine the influence which the pure teaching and example of the school exerts, and there is none of the powerful influence of the Christian home to mold the character and life. Of course, I am speaking of the beginnings of the work; after there are Christian homes established, the case may be different; but at first we need the boarding departments for a special and most efficient service, and in such a land as Persia, it seems to me almost a fatal

mistake for the Church to allow the boarding schools to be closed, and so paralyze so very efficient an arm of the Church's work. The Christian home, in every pagan land, is a most effective preacher of the pure teachings of the Gospel; and when wild little girls are gathered into a Christian home, with all its helpful, refining, and purifying influences, surrounding, enfolding, sheltering them daily, hourly, yes, momentarily, it needs no words to prove how powerful the influence must be, thus exerted in the young girl's lives and characters.

There is another benefit from boarding schools which is often overlooked. In a country of so many races as Persia, and where race animosities and hatreds are so fierce, and strong, what a change is wrought, when all enjoy the same love and care, sit at the same meals together, and sleep, not only quietly, but lovingly side by side. I often say, when making my rounds of the dormitories after the girls are asleep, "See the prophecy being fulfilled. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid." The despised Jew being treated as with the others, one in Christ, learns the freedom that is only found in Him; the selfish Armenian becomes willing that the hated Moslem shall have part in Christ's salvation; and the proud Moslem learns to bow in lowly adoration before Him, who being Son of Man, is also Son of God. You, who read of these things, can feel that the influence thus exerted must be powerful, but only seeing with one's own eyes, as I have, will make one fully understand how powerful it is, or how very soon it begins to manifest itself.



The Energy of a Divine Life

"Foreign missions indicate for the Church the energy of a divine Life. Foreign missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often depressed, chilled, disheartened, by the cares of the passing days, require the inspiration which they bring for the blessing of our lives."—*Bishop Westcott.*

The Turkish Revolution as Seen in Syria

By Frederick Jones Bliss, Ph.D., Late Officer of the Palestine Exploration Fund

IT IS not the purpose of this article to make a forecast of the immediate political future in Turkey which might be contradicted by the cables before The Sunday School Times reaches the reader. But while it is impossible to foresee particular events, the present situation has in it certain features, which, being based on psychological causes, give promise of ameliorated conditions that should be permanent. Whatever yoke may again be temporarily placed on the necks of the inhabitants of Turkey, their souls, I firmly believe, have had a vision of freedom that promises complete emancipation some day. The history of revolution may again repeat itself. After England's regeneration under Cromwell came its apparent degeneration under Charles II, but none the less Cromwell's spiritual kingdom descended to William of Orange, the founder of modern England.

With the Lord a thousand years are as one day, and one day is as a thousand years. No one doubts the weary truth of the first statement. Most men seem doomed to wait on the thousand years. And so a thousand times happy is the man who lives to see one of the days of the Lord which is as a thousand years! Humbly grateful am I that my work took me to a part of the Turkish Empire last summer, and that I was able to gauge some of the effects of the bloodless revolution in the land of Syria.

However carefully the young Turks may have laid their plans, however well known these may have been to the leaders of their organizations throughout the empire, to the rank and file of the people, as well as to the foreign inhabitants, the revolution of July came like a clap out of a clear sky. No, not entirely clear, for there had loomed on its horizon the troubles with the disaffected army in Macedonia, vague rumors of which had reached Syria through the foreign press. When on July 23 a telegram from Constantinople came to the Governor of Beyrout, announcing the second promulgation of the Constitution, suppressed in 1877, and ordering the election of deputies to a national Parliament, the city was dazed. The people's realization of what this involved was, for the moment, hardly stronger than that of indifferent readers, who followed the same news here in America seven thousand miles away. Could it be true that now the papers might publish anything they pleased? That political news might come in by cable, unsuppressed or uncensored? That books of all kinds might enter the country? Could it be true that the people might free their minds at public meetings? That exiles could now return? That travel by land and by sea would be possible without passports? When the people began to see actual proof that these things were accomplished facts, they jumped to the conclusion that other things they hoped for were indeed now assured. Could it be true that political corruption was now to cease? That oppression was to be done away with? That Christians, Moslems, and Jews would be equal before the law? "We are free! We are free!" they repeated, throughout the length and breadth of Syria. "And they are free," an American lady-traveler who happened to be at Jerusalem during the crisis remarked to me, "I knew it from the ring in their voices when I heard them say it. They are free."

A Carnival of Friendship

One of our famous Calvinist theologians defined the freedom of the will as the freedom to choose the right, a freedom limited to the regenerate. Whether or no that be sound doctrine is not for me to say, but it certainly appears to be illustrated by the emancipated Ottomans. All through the empire there has been an orderly carnival of friendship among long-warring elements of the people, separated by race and religion. Similar scenes have been enacted almost simultaneously at such widely separated places as Constantinople, Diarbekir, Beyrout, and Jerusalem. The dangerously hostile sects have come together in harmony. In the Holy City, the Mosk of Omar, the site of the ancient temple, entrance to which has been prohibited to non-Moslems except with special permit and escort, was thrown open to Christians and Jews for three days according to one account, indefinitely according to another. In the Armenian Con-vent, where for years the Patriarch of Constantinople

has been in exile because of his boldness in protesting against the massacre of his people, a general reception, with refreshments, was given, especial attention being paid to the Moslem guests. (Since the new régime was established, the Patriarch has been set at liberty.) At the Greek Convent a similar entertainment was given to the Jews. Not to be outdone, the Latins (Roman Catholics) hired the city theater, and gave a free entertainment to the mixed populace. The Protestants formed in procession, led by the Turkish military, and marched to the Government House, where, in presence of the deputy governor, the native pastor made a speech, followed by the singing of a new national anthem, which he had composed.

At Beyrout the whole town was given over to festival. Parts of the old city, where the streets are narrow, were so decorated as to suggest one huge house. Flags and bunting were everywhere. Streets were arched over with palm-branches, carpets were laid on the very paving-stones, shops were decorated with ornaments brought from home—one enthusiastic shopkeeper hung up his family photographs! Jollity and good nature prevailed. It was not uncommon for a knot of men gathered at a corner to hale a passing Greek priest and make him kiss a Moslem shaykh, in recognition of the new régime of liberty, equality, and fraternity. The salutation, "Peace be upon you, oh, brethren!" began to be given by Moslems to Christians, for the first time within the memory of this generation. This beautiful phrase no Christian has, heretofore, dared use to a Moslem, lest in answer he hear the haughty words, "Peace is for believers!"

But most extraordinary of all were the public meetings, which had not ceased when I left Syria late in August. In these monster gatherings, until now absolutely prohibited, the order was perfect. Among the crowds no hustling, no rowdiness, no intoxication. Let us hear on this point as witness, a man the least to be suspected of sentimentality, a man who sees the worst of human nature, Eastern and Western, the agent of Cook's Tourist office: "If I had not seen with my own eyes the order and kindness of that crowd of many thousands, in the Square, I would not have believed it, and now that I have seen it I do not believe it." Among the speeches there was nothing incendiary, nothing even immoderate, as far as I could learn. The speakers included some of the Syrian teachers of the Syrian Protestant College, from whom I gathered much of the situation. A common sentiment was this: "Hereafter you may know a Moslem because he goes to the mosk, a Christian because he goes to church, a Jew because he goes to the synagogue, but in the street we are all Ottomans together."

Old Barriers Overtaken

Apparently the only violence of language was directed against corrupt officials and government agents. I am told that one of the latter against whom, not a month before, none would have dared to say a word, had to sit and listen to a clever lampoon, satirizing his career in verse. Verily the tables were turned! The late chief of police, once dreaded of the multitude, was arrested and carried off to the landing-dock, amid the jeers of the populace, to answer for his high crimes and misdemeanors, before the new committee of Union and Progress in Salonica. Here, by the way, lies a grave danger. It is to be feared lest in their wholesale and indiscriminate condemnation of bribery the newly-awakened people may rouse a reactionary sympathy with a large army of discarded lower officials, whose ridiculously inadequate salaries have almost legitimized their taking of bribes.

But to return to the gatherings. Many took the form of district meetings, held in various parts of the city in turn, to which the rest of the town would be invited. Others had a more especial meaning. Prominent among these was the meeting of the Turkish soldiery with the Armenians, in the church belonging to the latter, where the speeches heralded the dawn of the day when the Armenian question would find final solution in mutual love. Not less remarkable was the invitation of the Moslem toughs to the Christian roughs, with whom they had been engaged

in long and bloody vendetta, to a dinner in the open, where enemy served enemy with meat and drink in sight of all the city. There has been nothing like it since the early days of the French Revolution. Verily the Scripture seems to be fulfilled in our ears: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Can such a state of things last? Is it based on anything permanent? Is this carnival of friendship but a form of popular hysteria? Such questions are inevitable, and to give an authoritative answer is impossible. Before attempting a tentative and partial answer, I would suggest that if this be popular hysteria, it is to the credit of the Ottoman subjects that popular hysteria has, for once, resulted, not in the riot and license which accompany the revolution, today, in Persia, but in the stirring of the noblest elements in human nature instead of the worst, in emptying the police courts, in establishing public reading-rooms, in overturning the barriers that separate Jew from Gentile, Christian from Muhammadan. Adumbrations of the right answer may be given by the analogy of the relations of children, whose reconciliations are genuine, even though punctuated by quarrels; by the analogy of the honeymoon, which preciously symbolizes and prophesies the ideal relation of husband and wife, even if its golden light be later clouded; by the analogy of the Methodist revival, whose phenomena are based on something vital and permanent, even though many of these appear to have no lasting fruition. The bond of union of the Turkish Empire to-day appears to lie in a sense of nationality, new and strange and thrilling, born in a night, after a century of travail. Not recognizing their common brotherhood as victims of a common oppression, the Ottomans have found it in their sharing of a common emancipation. The conditions which obtained in 1876 and 1877, when the constitution was quickly promulgated and as quickly withdrawn, emphatically do not obtain to-day.

The Hope of Permanency

For this carnival of friendship I seem to recognize a preparation that has gone on for almost a hundred years. For almost a hundred years a gospel of love has been preached by the American missionaries from the pulpit, and a gospel of liberty has been indirectly taught in their schools. For almost half a century Robert College, at Constantinople, and the Syrian Protestant College, at Beyrout, have brought these influences to a focus. The graduates of the former have had a prominent part in the freeing of Bulgaria. In the latter, at the present day, a hundred Muhammadans study side by side with Christians and Jews, and share their games. At Anatolia College, Euphrates College, Central Turkey College, St. Paul's Institute, Bishop Gobat's School, at Jerusalem, and numerous other American and English institutions, the same influences have been at work. Tens of thousands of children have passed through the missionary common schools. Numerous schools also have been established by the Roman Catholics. These do not encourage personal liberty and independence, but they undoubtedly make the scholar free of the French literature of freedom. And they, as well as Protestant schools, are Christian institutions; let us never forget that.

Another ground for hope that this new friendship among the different elements may be permanent, in Syria and Palestine at least, lies in the second cause which has made it possible. These lands are to-day full of men, women, and children of all sects whose view of their native land has been greatly altered by a sojourn, long or short, in the United States, Australia, or New Zealand. To these returned emigrants, grown accustomed to lands where religion does not act as a barrier to intercourse and to friendly relations, the differences between Moslems and Christians cannot loom as large as they once did. Thus the seeds of toleration and mutual understanding have been sown, not only by foreign missionaries, but by the natives themselves, and these are, after all, the best cultivators of their own spiritual soil.

CLIFTON SPRINGS, N. Y.

Ian Maclaren: His Great Humanness

By W. Robertson Nicoll, M.A., LL.D.

ALL who knew John Watson, however slightly, agree that he was at his best in conversation.

As one of his most intimate friends has said, he poured out his intellectual wealth in a stream of talk which was far more marvelous than either his speaking or his writing.

It has been held by good judges that anecdotes ruin conversation, and in this there is a certain amount of truth. Watson could not be called ordinarily a good listener. He seemed always anxious to have the next word, and his prodigality of reminiscence and invention outdid most competitors. When any one really wished to state his case and have his help, he was most punctilious and careful in his attention.

Watson severely controlled the expression of his sense of humor. He controlled it to the utmost of his power in the pulpit and in ecclesiastical courts, and it was only in the circle of his friends that he let himself go free. Even there he restrained severely his dangerous power of sarcasm.

His Humor and Conversational Interests

It was the humor of the Scot in which he was most at home. English fun he delighted in, and would say that it had lent a certain flavor of geniality to private life in this country, and had saved public life from rancorous bitterness. He would declare that in this professional experience he had never known trouble in a house where the father chaffed his sons, and the sons teased their father.

In the matter of Scottish humor he drew a sharp contrast between the Highlander and the Lowlander. He would tell of a gentleman in the West End of Edinburgh who was accustomed to ask a number of the poorer students from the University to the evening entertainment at his house that they might see what was done in the higher levels of life and be better prepared for their place in the professions. At one of these solemn and improving functions a Highlander and a Lowlander met upon the stair.

"Angus," said the Lowlander, "hoo are ye gettin' on? I'm daein' fine. The girl I have appears to be greatly pleased with me, and she's no ill-lookin'." One may safely conclude from what one knows of the manner of a Scots country lad that he had sat upon the extreme edge of his chair all the evening, and had hardly uttered a word, and that the poor young woman had been bored to death. But there was in him the imperturbable and abounding satisfaction of the Lowland Scot which makes him impervious to rebuffs, and in the long run carries him to the place where he would be.

"Jock," said the Highlander, "the young lady who wass so good as to speak to me, and whom I am desiring to serve, asked me to get her what she called 'blackmange.' I am willing to do her bidding, and would be ready to go anywhere and take that blackmange from any man who hass it. But I do not know what it is. I would not be saying that to the young lady, but I am feeling very sore at my heart that I cannot get her the blackmange, and Jock, I wish to heaven I was outside this house with honour to myself."

Of Watson's continual and brilliant talk about literature, religion, and politics, I can attempt no reproduction. His literary hero was Sir Walter Scott, for whom his admiration was almost unbounded. He kept himself well up in current literature, and was highly appreciative of his contemporaries. Most of all he appreciated Rudyard Kipling, whose poems he used to read and repeat with infinite zest. Mr. Kipling was dangerously ill in New York during Watson's second visit to America, and Watson wrote: "The lamentable news that Rudyard Kipling is in danger of death comes with a shock of grief to a fellow-countryman and a reading man. Almost since the beginning of his career, I have read every word he wrote, and have found in his words an inspiration beyond that of any living novelist. He deals at first hand with the half-dozen passions which mold human nature, and always with insight and nobility. His death, which may God forbid, would in my humble judgment deprive English letters of our greatest name, and England of the real poet-laureate." To this view he always adhered.

He very seldom talked about individuals. When

In this second article of a series of three, from the pen of the editor of *The British Weekly*, are given most intimate glimpses of John Watson as a great-hearted, hard-working lover of his fellow-men. The third article will tell of his devotion to America

he did, he almost invariably spoke of them with great kindness. His own preferences in preaching were all for the simplest and most real expressions of experience. I have heard him single out Dr. Whyte, Dr. Parker, and Dr. McLaren as the three preachers of genius. On his holidays he delighted to attend little chapels, and he enjoyed the homely addresses of the lay preachers. One day a farmer was preaching in a Methodist chapel where Watson often worshiped, and at the conclusion of his sermon said: "Why do I preach Sunday after Sunday? Because I cannot eat my bread alone." Watson shook him warmly by the hand after the service, and said later: "I count that one of the greatest conclusions to a sermon I have ever heard—he could not eat his bit of bread alone."

His correspondence was immense in his later years, and he received many anonymous letters which he made a point of reading. They often added to the hilarity of his breakfast-table. He would read with great zest epistles stating his faults in a frank, straightforward spirit, and not infrequently soldierly language without any fastidious restraint of charity or delicacy. His anonymous letters of this kind gave him many an hour of simple enjoyment. There were others. He used to talk of one letter which made the sun shine on him when the sky had been gray. It was signed "Twenty-one," and he declared that the writer could have done few more human, cordial, and helpful things than the writing of that letter. Another anonymous letter he received was one without a signature, informing him that the writer had been so touched by the sentiment of one of his stories, and was generally so much impressed by his remarkable literary ability, that he had placed one thousand pounds to his credit with a London bank as a token of gratitude. As he never heard any more of this generous gift, he was reluctantly driven to the conclusion that the letter was written in a spirit of unworthy sarcasm. He paid great attention to begging letters, and hardly ever failed to answer them, though he would laugh over them.

His Distinguishing Characteristic

The distinguishing characteristic of John Watson was perhaps his great humanness. It was said of him at his death that nearly every man on the streets of Liverpool was more or less affected or interested in the loss. The Rev. T. Lund, Chaplain of the Blind Asylum, Liverpool, says that he was returning home late at night when an electric car pulled up, and the driver, white with emotion, leaned over the rail. "Have you heard the news?" he said. "John Watson is dead; it is a bad day for us." He had touched the community at many points. There was no officialism about him. He met his fellow-men simply and frankly with a steady and sure sympathy. He complained bitterly of the slackness of brother ministers in failing to answer their letters. Every correspondent received from him an immediate answer. His very foibles were intensely human. It was impossible for him to patronize any one. He was, in spite of his many labors, the most accessible of men. With this went a large generosity.

Watson's life was one of singular happiness. His delight was first in his affections, and after that in his labors, and in both he was fortunate beyond most. No one who knew his home will ever forget his chivalrous devotion to his wife, or the light and reverential banter that passed between him and his four sons. He was also exceedingly rich in friendships, and these he assiduously cultivated.

He was not exempt from the ordinary trials of ministerial life, and the opposition and criticism of those belonging to his church plunged him into the deepest depression. A kind word from any of his people, or any of his brother ministers, was appreciated far more than any newspaper eulogy. Regard-

ing literature as a subordinate province of his activity, he was amused rather than annoyed by attacks, and humbly deprecated praise. It is true that he had the Celtic fear of the future. He saw in serenity something sweet and yet menacing. But he was mercifully exempted from the greater trials of life. He lost his mother when he was twenty-one, and his father when he was twenty-eight, but his wife and all his children were spared to him. It was a happy thing that one whose affections were so heavily committed was spared the trials which give life an abiding flavor of sorrow, for Watson was a man who would have died of grief. He continued his labor to the very end, and had not to drink the thickening dregs of existence.

Habits of Work and Thought

Watson was extraordinarily diligent, and in the latter part of his life morbidly so. The sense of duty in him was so strong that he could hardly say no. Indeed his labors in traveling, preaching, and lecturing apparently hastened his death. His activities might be described as restless and feverish. I have seen him often after an exciting day go to bed in the early morning. He would appear at breakfast as vivacious and blithe as if he had done nothing. The moment breakfast was over he would take up his task and persevere with it till it was accomplished. Then he would go out to luncheon to be the chief guest of a company which simply basked in his presence. He would pass from that to a round of visiting; he would come in tired, and at dinner be the life and soul of the guests. He would go out from that to a public engagement, and on his return he would carry on a conversation till three o'clock in the morning. This would go on for weeks at a time, varied only by the Sunday and by incessant railway traveling. In America he often put in three addresses in one day.

John Watson's absorbing interest in life was the religious interest. He was first and foremost a servant of the Church of Christ, and in his judgment his work was done there. All the sparkle and effervescence of his nature never concealed the fact that he was a profoundly religious man.

To me it seemed that of all Dr. Watson's religious convictions, one to which he most constantly returned was that of the immortal hope. Since George Macdonald there has been no such prophet of immortality. The vision always before his eyes was that of a heaven peopled with the crowding guests of God. Though he strove very hard to present the Christian ideas in the forms of his own mind and age, and to discard outworn words and phrases, though he wrote like a modern as the fathers and even the schoolmen did in their day, he was evermore convinced that in the end theology reverts to its broad immemorial features and the New Testament language. He was convinced of the emptiness of all human desires and efforts if they end in death. And if he tried to penetrate the veil of purple mist that hangs between us and the future it was not to re-enforce his own faith.

Sensitive to the difficulties of his time, he was yet an optimist. "The day in which we are living is the best yet known, and our children will live in a better," he said in his last sermon in Sefton Park. And when interviewed in America and asked, "Do you think the world is getting better morally?" he answered, "The condition of the people is getting better morally and physically. There is a great deal of unsettlement of religious thought, and I believe there will be a great change in forms of dogma, but the great fundamental truths will remain. Faith is not failing." In his later years, Dr. Watson gave much time to the study of church history, and, like Lightfoot, he drew from it a message of cheer. He came to realize the life of the Divine Society. Christ, he conceived, had promised to be with his church in the blaze of noon, in the dark, or in the twilight between the two, wherein mainly the course of her journey lies. He saw how the church had seemed to perish, how her defenders had seemed to be confounded, and yet how truly the Lord's promise had been kept. He perceived how these alarms, and forebodings, and prophecies of dissolution that often shake the hearts of the faithful, drop into insignificance in the course of that vast history which has not fulfilled them.

LONDON, ENG.

The German Kaiser at Jerusalem.

The visit of the Emperor WILLIAM II. to the Holy City of Jerusalem, in the course of which he will dedicate the Protestant Church of Our Saviour, will be an interesting incident, not only by reason of the memorable chapters of history which the visit will recall, but also on account of the possible political consequences.

WILLIAM II. will not be, by any means, the first Emperor of Teutonic stock to set foot in Palestine. For nearly two centuries the expulsion of the infidel from the Holy Land was held to be the sacred duty of the heads of the Holy Roman Empire. In the Second Crusade the Emperor CONRAD organized the great expedition which cost the loss of many thousands in the march across Asia Minor; ultimately reaching Ptolemais, he laid siege to Damascus in 1148. It is true that the siege ended in catastrophe, but the German bearer of the cross had, at least, done his best to succor the Christian kingdom of Jerusalem. About forty years later, the Hohenstaufen Emperor, FREDERICK I. (BARBAROSSA), led a German host to Constantinople, and thence across Anatolia, but he was not fated to see Syria, being drowned in a Cilician river. His grandson FREDERICK II. was more fortunate. Proceeding by sea from Italy to Ptolemais, he obtained, in 1229, the surrender of the whole of Jerusalem, with the exception of the Mosque of Omar, and the restoration to the Christians of the towns of Jaffa, Nazareth and Bethlehem.

Jan Oct 10, 98

In the Church of the Sepulchre he crowned himself King of Jerusalem, claiming the title by right of his wife, IOLANTE, daughter of the Latin Emperor of Constantinople. In 1240, RICHARD, Earl of Cornwall, who, though an Englishman, became King of the Romans and German Emperor, headed an expedition to Palestine, and, by a treaty with the Mohammedan ruler of Syria, obtained terms even more favorable to the Christians than FREDERICK II. had secured. In 1274, RUDOLPH of Hapsburg, having gained the imperial crown, pledged himself to join in a crusade, but troubles in Germany detained him and he failed to fulfil his vow. Thus we see that, in his visit to the Holy Land and in his declared intention to promote the security and welfare of his fellow Christians in that country, WILLIAM II. is recurring to a duty which was recognized by German Emperors for almost two hundred years after the Christian kingdom of Jerusalem was founded by GODFREY of Bouillon, Duke of that very Lorraine which in our day has been restored to Germany. In Palestine, he will also be reminded of the exploits of the Teutonic Knights, who were afterward to establish a principality on the Baltic to which the Hohenzollerns owe the name of their kingdom.

It is generally believed, however, that WILLIAM II.'s visit to the Holy Land has been prompted by motives that appeal to a modern ruler's mind more strongly than do sentimental associations. There is a Near East as well as a Far East which awaits European colonization and exploitation. The present condition of the former region presents a dismal contrast to its former prosperity, to revive which only the impact of Western energy and methods is required. Under the Seleucid sovereigns Syria was the seat of a splendid empire, and it continued to be a populous and opulent province under the Roman sway. Antioch was one of the four chief cities of the Roman dominion. Later, under the Ommyad Caliphs, Damascus was the capital of Islam. For many centuries after Greece had decayed, and the sceptre had passed from Rome to Constantinople, the vast peninsula now known as Anatolia was the most densely peopled, most flourishing, and most highly civilized part of the Mediterranean world. Under favorable circumstances it might regain much that it has lost. If, through an arrangement with the Sultan, the Germans were permitted to undertake the task, they would undoubtedly be able, through the construction of railways and the stimulation of industry and trade, to regenerate the whole of western Asia from the Tigris to the Bosphorus. The suspicion that WILLIAM II. has designs in this direction has, naturally, excited jealousy in Paris and St. Petersburg. France has long considered that she has a species of preëemptive right to Syria, and has, more than once, assumed a tutelary rôle toward the Christian inhabitants of that country. Russia, from her coign of vantage in Armenia, contemplates the prospect of absorbing Anatolia from the north-east, and has no desire to see her path obstructed by German interposition. The Russian censor allows the well-known St. Petersburg paper, the *Novoye Vremya*, to declare that "the political significance of the German Emperor's trip to Palestine is beyond all doubt. He evidently desires to familiarize himself with Asia Minor, the theatre of the German colonization movement in the near future. All recent efforts have tended to impel German emigration to that quarter."

It is natural that the Russian newspaper should add that the great European powers are deeply concerned in the recent indications, of which the Kaiser's visit to Palestine is only one, that Germany is seeking to solve the question of the Near East in her own interests.

An interesting interview with an "old Turk" comes by mail from Adrlanople. The "interviewer" is described as a distinguished officer who fought at Plevna, and who was until recently in high favor at Yildiz, where he was for some years one of the Imperial Chamberlains, and enjoyed the confidence of the Sultan. To give his name would, of course, be equivalent to signing his death warrant. Asked the somewhat leading question, "Is the Sultan really a scoundrel?" he replied, "No. His worst fault is cowardice, and he is cruel because he is a coward." I suppose it is a matter of opinion after all as to whether a "cruel coward" may be rightly termed a scoundrel or no. His ex-Chamberlain described Abdul as "the loneliest man in Europe." Moreover he is the most suspicious. He rarely retires into his family circle, and puts implicit trust in no one.

As to the responsibility for the bloodshed of the past two years and for the loss of hundreds of thousands of lives, X Pasha considers his system of espionage guilty, adding: "I believe he is alarmed at his own handiwork and its enormous power for evil." As for remedy, or chance of reforms, the Pasha says: "Absolutely none. The empire is in the grip of a group of noedy eunuchs and astrologers, ignorant domestic servants, police spies, and agents provocateurs, who prey upon the fears of the Sultan, and simply keep him alive in their own interest. Nothing can save the empire but the death of Abdul Hamid. He will never abdicate, because he cannot. Virtually he is a prisoner in his own palace. This may seem strange to you, but it is the bare truth."

With regard to Russia he declares: "I know that the security of the Ottoman throne has been guaranteed to Abdul Hamid for his lifetime by an agreement between Russia and Austria. M. de Nelidoff has certainly pledged the word of the Czar that the Sultan shall not be deposed by the powers. In short, for all the purposes of diplomacy the Sultan is under the Czar just as much as the Khédive is under the orders of Queen Victoria."

Then, admitting that Turkey is ruined beyond all hopes of redemption, he sums up the British and German connection by saying: "The German Emperor cares only for exploiting Turkey for his own subjects, whom he must pacify somehow in order to attract attention from the hateful rule of his iron rod. He may as

well suck the orange as any one else. What amazes the 'Turks who can see beyond their noses is the apathy of the British nation. Instead of being great and influential, as you once were, you permit your Ambassador to be insulted, not once, nor twice, but over and over again, as if he were of no more account than the Portuguese, or Belgian, or Swedish Minister. He makes demands. They are jeered at. He asks for an audience: the Sultan is busy—or ill. We wonder what has happened, and why you care nothing for the downtrodden Turk. I tell my friends that there are evil influences at work which have paralyzed England's power; but I must own to you that firmly as I am convinced of the Sultan's cowardice, I also condemn the British Government towards."

TO BE USED AS NEAR OCT. 31st AS POSSIBLE.

Nat'l Armenian Relief Committee,

Hon. DAVID J. BREWER, U. S. Supreme Court, President.
BROWN BROS. & CO., 59 Wall Street, New York, Treasurers.

TO THE EDITOR:

BARRE, MASS., Oct. 25, 1898.

While the eyes of the world are turned towards the Orient as the German Emperor, the guest of the Sultan of Turkey, proceeds on his pompous pilgrimage to Jerusalem to dedicate a church, people will be specially interested in learning what a German has to say about the condition of the Armenian subjects of the Sultan. As I say in the prefatory note, Pastor Fischer, a translation of whose article is subjoined, had very unusual opportunities for seeing the real condition of the Armenians. I met him in person, and know him to be reliable. Much that he says corresponds with what I have seen myself, but he had the opportunities of seeing more than I. A perusal of Dr. Hepworth's recent book, "On Horseback through Armenia," shows that his escort often took him by such roads as would avoid scenes of desolation. It is needless to add that the German Emperor will see little but flattering splendor: everything else will be carefully kept from him, even if he wished to know about it.

But meanwhile the condition of the Armenians, especially in Eastern Turkey, continues desperate. Our war with Spain has naturally diverted the attention of people in the United States, and to some extent in Canada, from the acute need in the Orient. Their generosity has enabled us to rescue some 2000 Armenian orphans, but the continuance of contributions is urgently needed, in order to maintain this great work and keep the children till they can care for themselves.

This is a purely humanitarian, Christian, and undenominational cause that justly appeals to everybody. Our chief dependence in reaching the public, is, as it has been, through the wide-awake and sympathetic press of America.

May we not expect of you a full quotation of the subjoined article with the note, including the name of our treasurer, Brown Bros. & Co., 59 Wall Street, New York?

Yours truly,

GEORGE P. KNAPP,
Sec'y Nat'l Arm. Relief Com.

WHAT IS THE PRESENT CONDITION OF ARMENIA?

(From the German)

By Pastor Hans Fischer, of the Berlin

Hilfsbund fuer Armenien.

[Before the translator passed through Halle last winter on his way to this country, friends kindly arranged that he should stop off a night and address a meeting of German students about the Armenians. Dr. Lepsius, of the Berlin Relief Committee, was also consulted, and he sent as the other speaker Pastor Fischer, who had recently returned from relief work near the Turkish-Persian frontier. He had the facilities for visiting regions in Turkey and seeing things that it would be impossible for American missionaries to do, much less any ordinary traveller. The following article is the substance of a part of his address that night, and is published in the new monthly paper edited by Dr. Johannes Lepsius, *Das Reich Christi*, a regular supplement of which is devoted to the interests of the Armenian orphanage and relief work. Recent reports indicate that **conditions in Armenia are now the same, if not worse, than those which Pastor Fischer here describes as seen by him last summer.** If the fire does not burn so fiercely, it is from lack of fuel. **The one hopeful feature in contrast with all this gloom is the work being done for the rescue and training of the orphans.** The Germans are caring for some 1250, while American funds have enabled our missionaries to care for about 2000. Those provided for by English and Swiss funds bring **the whole number rescued to nearly 4000, or but about 10 per cent.** of the destitute Armenian children rendered fatherless, and often motherless, by the massacres. Messrs. Brown Bros. & Co., 59 Wall St., New York, Treasurer of the **National Armenian Relief Committee** continue to receive contributions for this very worthy and needy work. Information will be furnished by Rev. Geo. P. Knapp, Sec'y, Barre, Mass.]

Pitiable, indeed, is the present state of Armenia. More than one hundred thousand Christians have been killed, tens of thousands of women and maidens languish in Turkish harems, thousands of people have escaped to Persian and Russian Armenia, and thousands are still continually dying, partly by murder and partly through starvation.

Armenian villages have disappeared from the face of the earth; Armenian churches have been converted into Turkish mosques; large areas, which had been cultivated by the industry of Armenian peasants, lie desolate and unproductive. Where formerly the Christian population preponderated, Mohammedans are now in the majority.

Most Armenians supported themselves by agriculture or handicrafts, but a farmer or artisan can no longer in his latter days learn a new trade in order to prolong life. If his old occupation fails him, he starves.

Before the great massacres the Christian population were indeed put under contribution by the Turkish officials,

and robbed by the Koords; but they managed to keep enough to live on, and to give to other Christians in need. Were a number of families robbed of nearly all their means, then the neighbors would help them through the hard winter. The artisan made his profit among his numerous fellow-Christians. Now all is changed. If the peasant is fleeced by Turkish officials, and completely plundered by the Koords, he must actually starve to death; for there are no longer any Christians in ancient Armenia who have anything to spare for others. Even should a farmer at any time have a surplus to sell, and wish to get in return something much needed, he can find no market. The Christian can buy nothing of him, the Mohammedan practically will not,—because, forsooth, the Christian is unclean; and the Mohammedan in the country is still a pious Mohammedan; he still believes in this uncleanness. Centuries of observance have taught him solely this, that the only time when the effects of Christians are not unclean is when they are secured by theft, robbery, or murder. The Christian artisan, too, finds no work. For whom should the shoemaker make shoes, the tailor, clothes, the blacksmith, the locksmith, the cartwright, implements? For the Christian? He is glad if he can only live without shoes, without new clothes, without tools: he has no means to give his fellow-believer any custom. For the Mohammedan? He will certainly buy nothing of the unclean *Ghaur*: he prefers to steal it.

So there remain to the people, if Christians in Europe (and America) do not further help them, only two courses open: either to starve, or emigrate. Emigration is forbidden by Turkey; starvation only is permitted. Nothing remains, therefore, but secret flight.

When formerly a Christian was compelled to flee from the Mohammedans, he found everywhere in the country districts a large Christian population that helped him on. Now he finds desolation. Among Mohammedans he obtains no bread, no cooling drink; for, remember, he is unclean. He can drink from no spring, cannot wash, without being exposed to the danger of being killed by the Mohammedans, whose spring, whose water he has polluted. No wonder that one often sees in the mountains the corpses of Christians whose stomachs and abdomens the Koords had cut open, to see what they contained, finding frequently nothing else but lumps of withered grass.

The conditions remind me vividly of the description of a German, who places before our eyes the situation in many regions of Germany after the Thirty Years' War. He tells how he wandered at that time through fertile regions, and nowhere came across a human being. The houses were fallen to pieces, the villages were deserted. Only here and there was still an old motherkin, driving before her to the meadow the pale, emaciated forms of children, all of whom stooping,

eagerly devoured the blades of grass, as in former, better times the poultry had done. Such is now the outlook in Armenia. No wonder that innumerable fugitives perish on the way. And what about those who fortunately get over the border; for example, the Persian frontier, in the Sahmas district, which can be reached quickest from Turkish Armenia? They find the Armenian villages in Persian Armenia full to overflowing with fugitives from Turkey. Here is an example. In one small Persian district, near the Turkish border, there are four Armenian villages: Haftewan, Maharan, Pyadshugh and Kalassar. Each of these villages supports, even in tolerable years, only about 50 peasant families, which, reckoning the family at 6 souls, makes altogether some 1200 persons. But now there are in these villages, in addition to these, about 10,000 Armenian fugitives from Turkey. The harvest was very poor this year. The *pood* of grain now costs already five times as much as in ordinary years. The situation speaks for itself.

Therefore countless persons wander still further to Russian Armenia. Here also they must get over the frontier by stealth, for this accession of hungry, desperate people is not desired. There, too, especially around Erivan, every place is already overflowing with refugees. The native Armenian population are at a loss where to prepare quarters for the new arrivals, since the houses are already filled up to the roof. So all the stables are packed. The rest camp in the streets, or on the fields in front of the villages; and all practice the art, which by long exercise they have brought to astonishing perfection, the bitter art of starvation. (And now Russia proposes to force these fugitives to return to their desolated homes, in villages taken possession of by bloodthirsty Koords. Tr.)

Truly the Christians of the Orient resemble him who fell among the murderers. They are plundered of all, and lie half dead on the road. And Christian Europe sees it, and passes by. She passes by and speaks like that Pharisee: I thank thee, God, that I am not like these people, these publicans and sinners, who have so tricked and robbed the poor Turks. Or she does as that Levite of the parable. He plainly sees the man who has fallen among the murderers, and stops a moment too. But there is so much need in my own country, that I can do nothing at all for these,—and passes by.

Yet he who fell among the murderers really fared better than these Christians. Those at least let the poor man lie half dead, but these murderers coolly torment him further, until there is not a living drop of blood left in him. And if they do not, as in the time of the great massacres, cut down thousands in a day, yet each day they torture to death here ten, there twenty, and there a hundred. When this finally comes to light, they merely take less notice of it in Europe than they did of those slaughters of great crowds; and so it is hoped with a pretty safe calculation that the merciful Samaritan will not hear the groaning of the man lying on the road at all. Only this summer, during my stay in Armenian territory, Armenian villages were attacked and the Christian inhabitants slaughtered. The village in which I passed the last night was on the following night levelled to the ground. Women who fled to our relief station were this very summer maltreated in the most cruel manner, and violated, while others, for instance, had the skin stripped from the calves of their legs, and were then driven with swords and spears into the mountains. Mothers had their last remaining child snatched from them, and treated most shamefully before their eyes. At one of our relief stations is a woman who has lost her reason; and well she might,—she had been forced by the Moslem fiends to swallow pieces of her own child that they had butchered and cooked in her presence. And all this because the mother would not embrace Mohammedanism. Priests of the Gregorian Church were thrust into large beehives, these were placed on ant-hills, and then the priests, because they would not deny their faith, were tortured to death by the active bees and ants. Only this summer I have seen hanging in great flaps from a tree the skin of an Armenia village-priest, which had been stripped from his living body, because he would not deny Christ.

"My soul is full of troubles, and my life draweth nigh unto the pit. I lie forsaken among the dead, like the slain that lie in the grave": so can Christendom there lament with the Psalmist. Such is the condition of Armenia.

And the "neighbors"? They withdraw to a distance from them. Why? "Because of such afflictions." Ps. 88:19—Thou makest my friends and neighbors and kindred to withdraw far from me, because of such afflictions. (Luther's translation).

But to see how it appears in Armenia, let each Christian read yet again right from the heart the parable of the Good Samaritan,—Luke 10:30-37.

not hesitate to say that they (the missionaries) are doing more for Turkey today than all of the European powers combined." He speaks of Dr. Reynolds at Van as "worth more to the cause of law and order in that disturbed Vilayet than a whole battalion of Turkish cavalry." But we need not quote further.

We must take exceptions to his denial of the religious element in the persecutions and massacres. His own words toward the close of his work show that the religious question had much to do with it all. He passed through Biredjik, where "the entire Armenian population had accepted Mohammedanism to avoid massacre." Evidence goes to show that in nearly all places the Armenians were offered exemption on the same terms. The Turks were slaying only Christians, and if an Armenian Christian would give up his religion and accept Islam he was guaranteed safety. It is unfortunate that the writer, out of deference to the Turks, felt compelled to use the word *Anatolia* for a country which is not and never was *Anatolia*.

There are some other minor points in which we must differ from the writer, and yet, on the whole, the book is the most comprehensive, fair, conclusive and interesting of any book upon the subject which we have seen. It is well worth reading. It is beautifully illustrated and has a good map of the country east of Constantinople.

THE
ASSYRIAN
MISSION.

Published by
THE NEW YORK COMMITTEE,
Ash Wednesday, 1899.

PRAYER

For the Syrian Church, set forth by the Bishop of New York.

Revive, O LORD, in the midst of the years : revive Thy work O Lord. Gather together Thy dispersed sheep, scattered throughout the world, into one fold under one Shepherd ; and grant that through the operation of the Holy Spirit the labors of the Syrian Church may be made effectual for the conversion of Asia. Send forth laborers into Thy harvest, and defend them by Thy mighty power, through Jesus Christ our Lord—AMEN.

Urgent Need of Help on Behalf of the Suffering Syrian Christians.

The Assyrian Mission Committee.

Church of England under the leadership of the Archbishop of Canterbury to the oppressed and suffering Church of the Syrian Christians in Persia and Kurdistan. The mission was undertaken in the year 1886 in consequence of repeated and urgent appeals from the authorities of this Syrian Church or such aid.

The object of this mission is to assist, not to

Objects of the Mission. supplant, the native Church; and to effect this by methods mainly educational in character. The mission priests are men of learning and ability, who aim (1) at giving a thorough theological

training to the native Syrian clergy; (2) at arranging and supervising a system of elementary education, practical and religious, for the native Christians generally.

The Assyrian Mission Committee has been established in New York for some years past as an auxiliary to the mission sent by the

under the leadership of the Archbishop



MAR KHAN ISHU.

The Metropolitan Bishop.

Success of this Work. This work has been conducted so as to call forth the ever increasing gratitude of the native Church, once one of the most powerful Communions of the East, but through long centuries of persecution reduced to a mere shadow of its former self. The mission is thus rendering the highest form of service, in enabling the native Church to renew its strength for the accomplishment of its own work. It has also been indirectly, of incalculable value in protecting, so far as possible, these poor people against wrong and outrage. This side of the work has unfortunately of late, owing to the disturbed conditions of the East, acquired growing urgency and importance.

Work Hitherto Undertaken by the Assyrian Mission Committee.

Until recently the object of the Assyrian Mission Committee in New York was merely to provide for the maintenance of one of the six members of the mission, the Rev. Y. M. Neesan, a native Syrian educated at the General Theological Seminary and now a presbyter in canonical connection with the Diocese of New York, who has been for the past ten years working as a member of the mission. Mr. Neesan's work has been more and more valuable to the mission. His position places him in touch alike with the English and the native clergy and people. The comparatively limited task of providing for Mr. Neesan's support was undertaken by the Committee at the request of the present Bishop of New York, and has been quietly and regularly discharged since that time by a small circle of friends.

Reasons Necessitating the Enlargement of the Work of the Committee.

Owing, however, to recent events in Armenia and Asia Minor, this small Christian remnant has been exposed to extraordinary and aggravated suffering. A considerable part of those who were resident in Turkey have been compelled to fly from their homes, and seek refuge with their brethren in Persia. This sudden influx of so many homeless and destitute refugees has quite overtaxed the scanty resources of the Syrian Christians in Persia. Moreover owing to the great scarcity of food this year, the price of provisions has increased three-fold. The consequent suffering in this poor Christian community may readily be imagined. Bishops share with their people the pangs of utter destitution.

Appeal for Immediate Help.

The English missionaries have joined with the native Church in pleading for immediate and sustained aid from America as well as England. The Committee has in consequence started new funds for relief and also for educational work, and feels that this marked enlargement of its previous work and responsibility compels it to make an appeal to the generous assistance of Church-people at large. It has been fortunate in securing for this purpose the services, as General Agent, of Mr. Paul Shimmon, a native Syrian who has graduated at Columbia College, and is now pursuing his theological studies at the General Theological Seminary. Mr. Shimmon is authorized to present the cause and collect monies on behalf of the Committee for its relief and other work. Contributions may be designated for relief or educational work at the pleasure of the subscriber. Subscriptions may also be sent directly to the Treasurer, Woodbury G. Langdon, 719 Fifth Avenue, New York.

The Committee confidently commends this urgent matter to the generous liberality of the members of the Church. It must not, it cannot be, that this remarkable people, after preserving the Faith through such long ages of past trial, should be reduced to starvation through our neglect. Rather may we not reverently believe that they, in the providence of God, have been thus preserved to render some great service to the cause of Christ in happier future days? The sufferings of this people are mainly the consequence of their Christian standing. To relieve in some measure their inevitable trials is surely a work that will be owned by our Master and theirs.

H. C. POTTER, *Chairman*,
Assyrian Mission Committee.

Treasurer's Report.

During the year 1898 the following sums have been sent to Persia through the English office :

For the salary of the Rev. Y. M. Neesan.....	\$600 00
For quarterly papers.....	97
Balance due to complete a payment of \$1,200.00 for the erection of a house for the Rev. Mr. Neesan, at Urmi, Persia..	470 49
For the relief of "The Metropolitan" of the Assyrian Church, and of Assyrian Christians.....	258 00
For the support of Schools in Persia.....	591 02
Total.....	\$1,920 48

A small balance remains in the hands of the Treasurer, in connection with each of these funds. The money will be forwarded in due course; when the amount is sufficient to warrant doing so.

For the prosecution of its work, the Committee depends *entirely* on the *voluntary* contributions of those interested.

Subscriptions, annual or for a number of years, are earnestly solicited.

WOODBURY G. LANGDON,
Treasurer.

719 Fifth Avenue, New York City.

The Assyrian Mission Committee.

THE BISHOP OF NEW YORK, *Chairman*, 29 Lafayette Place.
THE VERY REV. E. A. HOFFMAN, D.D., *Vice-Chairman*, 1 Chelsea Square.
WOODBURY G. LANGDON, ESQ., *Secretary and Treasurer*, 719 Fifth Avenue.

REV. W. H. VIBBERT, D.D.	REV. D. PARKER MORGAN, D.D.
REV. RANDALL C. HALL, D.D.	REV. C. W. E. BODY, D.D.
REV. P. A. H. BROWN,	REV. J. CHAS. ROPER, D.D.
REV. WM. M. GROSVENOR, D.D.	REV. ISBON T. BECKWITH, D.D.
SAMUEL D. BABCOCK, ESQ.	REV. LAWRENCE T. COLE,
JAMES J. GOODWIN, ESQ.	GEORGE ZABRISKIE, ESQ.
WILLIAM BISPHAM, ESQ.	JOHN ALEX. BEALL, ESQ.
ELIHU CHAUNCEY, ESQ.	JOHN W. WOOD, ESQ.

REV. WM. S. BARROWS, *Correspondent for the Village Schools*, DeVeaux College, Niagara Falls, N. Y.
MR. PAUL SHIMMON, B.A., *Financial Agent*, General Theological Seminary, Chelsea Square, New York City.

To Our School Patrons.

As the Treasurer's Report shows, \$591.02 was contributed last year for the schools. Besides this, for the past ten years, a number of Mr. Neesan's friends have kept their interest in this department and contributed toward this object, through the kind efforts of the Rev. Wm. S. Barrows, the Correspondent for the village schools. The contribution this year was \$200.

The Deacons' School is broken up in the middle of

winter, in order to furnish teachers for the village schools ; in some cases the priest teaches the school in his own parish. In all cases the mission pays for the teacher, and, as a rule, hires the room, and furnishes the books, which it has to print. The school season is usually four months, when the teacher will gather around him the boys and girls of those that attend the Syrian Church, or the "Old Church" as it is often called. The instruction is of an elementary character, religious as well as secular. Besides the native tongue, they also teach Old Syriac, Persian and Turkish. Those desiring a higher education are advanced to the High Schools, or to the Deacons' School in case they desire to study for Orders.

We wish to heartily thank those who contributed last year to this department, and earnestly request that they keep their interest in the work. After all the sums were collected, the Treasurer sent the total through the English office. They are being used this year, so we hope to have the reports of individual schools to send to the patrons in the spring. We have had word from the mission stating that they will have many new schools opened this year on account of the interest taken in America in this department. Fifty dollars will support a parish school ; indeed even smaller sums have and will entitle donors to be patrons of a school.

The Women's Society.

At the last meeting of the Committee, in December, it was unanimously resolved to take steps to organize a Women's Society to work as an auxiliary to the Committee. The Committee feels that the assistance of the women is indispensable in this as in all missionary work. As soon as the Society is organized it is hoped that some new work will be undertaken especially by it, so as to make its work more definite and effectual. For years it has been the desire of the mission to have a physician sent to Persia, for a doctor on the mission field is greatly needed. But to open a hospital and to maintain it requires new funds and systematic effort. May we not hope that the Society when organized will make an effort to secure funds for this great need ?

The Rev. D. Parker Morgan, D.D., the Rev. W. M. Grosvenor, D.D. and Mr. John W. Wood, of the Brotherhood of St. Andrew, were appointed a committee of three to take steps to organize the Women's Society. Any one wishing to join the Women's Society is requested to communicate with one of these gentlemen without delay.

The Meeting in Washington, D. C., During the Session of the General Convention.

On Wednesday evening, October 19th, the Rev. Dr. Hoffman, Dean of the General Theological Seminary, presided over a large meeting held in Trinity Church in the interests of the ancient Syrian Church. Before introducing the speakers Dean Hoffman gave an interesting account of the history of this ancient Church supposed to have been founded by St. Thomas, and which has had an uninterrupted existence from his day to our own. The Liturgy compares well in its component parts with our Communion Office. The ancient Church, persecuted by the Mohammedans and by the Kurds on every side, has left 150,000 people and 12 bishops. It appealed to the Archbishop of Canterbury for teachers. Two men from this Church have been trained in the New York Seminary and this has created in this country an especial interest in the work. One of them went as missionary to Japan, the other is working in his own country in connection with this mission.

The Dean then introduced

THE BISHOP OF NEW YORK.

He said that we have a direct and immediate responsibility in regard to the Eastern Churches which, although retaining a certain institutional Christianity, are waiting for the touch of our modern Christian life. There are deacons and priests who know no word of the language of the ancient Coptic Bible which they reverently kiss, and the people are profoundly ignorant of the truths contained in it. Their request for teachers appeals to our chivalry. The East kept our Christianity through the centuries for us. We now are privileged to give it back to them. The Eastern Churches have institutions, but there is no power in institutions of themselves and by themselves unless they have behind them the power of Christ, and it is this power which has inspired and made permanent the wonderful history of the Anglo-Saxon race and the Anglo-Saxon Church.

THE BISHOP OF VERMONT

was the next speaker. He eloquently told of the contribution the New World has to give to the Old, from which it received Christianity. Asia is now beckoning to Europe, as of old the man of Macedonia appealed to the spiritual vision of St. Paul. With their common Church, and Prayer Book, and Offices, America and England must unite in this work.

Indeed the work began in this way, for one of the first clergymen sent out by the Archbishop of Canterbury, in response to the call in 1881, was in American Orders. The speaker said there was here no question of jurisdiction, which has deterred a few, with whom he could not sympathize, from aiding in mission work in countries occupied by the Roman Communion. We *were invited* by the Syrian Church to "come over and help it." He commended the work of this mission as being conducted in the simplest and least expensive way. It costs only \$50 to keep up a parish school for one year. The workers receive very little. The teachers are carefully prepared in order that they may teach the Asiatics.

The Bishop of Washington was expected to speak next, but he was compelled to be absent.

Mr. Paul Shimmon, a young Syrian now studying in the General Theological Seminary, was the last speaker. He described the characteristics of his countrymen, their spiritual as well as their intellectual and temporal condition.

The latest report from the mission is contained in the following letter from the Rev. Y. M. Neesan :

Impressions of the Country After a Year's Absence.

By the kindness of the Archbishop I was allowed to leave my work here in Urmi for twelve months, and embraced the opportunity of visiting England, where there is so much interest in the mission, and also America, where there are many friends who support us. I left Persia just a year after the murder of the Bishop of Urmi (Mar Gauriel) and his twelve companions by the Kurds. At that time the plain of Persia was full of refugees from the mountains, including the Matran (Metropolitan Bishop) and four other bishops.

On my return I find that there is but little improvement in the condition of the people. It is true the Matran has gone back to his mountain home, but there are still many mountaineers left behind here, and they are all in a state of great poverty. The few possessions which they brought with them, such as cattle and sheep, they have now lost, for the Kurds, restrained by no government, descended upon them and robbed them of all that remained. The prospect of this coming winter is not a bright one. The price of wheat is three times greater than it was last year, and with no money and no cattle, it is hard to see how some of the Syrians will live through the winter. Plunder continues on all sides, and there is no restraining hand. The inhabitants of Duberri, a village within four hours' ride of this city, we have just heard, had all their hay burned by the Kurds only a few weeks ago.

This was the result of a summer's labor, and in a few hours they saw their entire savings turn to dust. It is only parallel to those cases of lawlessness which are given in the Annual Report for 1898.

A visit to the West makes one wish for a strong government here. There is little to choose between the officials of the Shah and those of the Sultan, for we have dealings with both. You will remember that the Syrian Christians dwell



STAFF OF THE ASSYRIAN MISSION, AT URMI, PERSIA.

Mr. Neesan on the extreme left.

on both sides of the frontier, some being in Turkey and some in Persia. All the troubles through which the Syrians are made to pass come entirely from the want of a strong administration of justice. Here is a fertile country, well watered, bringing forth grapes, and yet a bare living can be made here, and that for many reasons. First of all, communication is bad; the only railway known is the long-suffering donkey; then, as soon as the people have saved a little, either in money or kind, a stronger person takes it from them—and the strong man is never brought to justice. There is good opportunity for trading here if the people were only allowed to develop industries. But as soon as any man,

Syrian or foreigner, strikes out a new line, the authorities immediately take fright at the prospect of a man's becoming rich, and, therefore, powerful, and he is promptly crushed. For in the East no one can become rich unless officials, and *mullahs* (Moslem priests) can have a large share of the profits. Truly civilization advances in a backward direction. Greed of gain is the hindrance to progress.

Now I must say a word about the Russians. I am glad to tell you that our own mission is still going on in its old way, although you have heard to the contrary, I believe, in America. The Russians had ceased active work just before I left for England, and very soon after that returned home. Now I find they are here again, headed by Mar Yonan, formerly a Syrian bishop. We are on very good terms with them, and, in fact, are working together. They have by no means superseded us, as report said. Our schools still go on, and we have a few boys who have already become Russian, and this with the full consent of the Russian clergy here. The Russians are slowly enrolling individuals, but they are by no means proceeding at the rate European papers lead one to suppose. I think I may say that the real reason people are joining the Russian Church is, not because of religion, but because they want protection from oppression. There is no thought of revolution here—these people have not the aspirations of the Armenians. They would join any church or nation from whom they could hope to receive real protection.

I am sorry to say the sisters have been withdrawn for a time owing to community reasons. The staff here now numbers six men, a recruit coming out with me this autumn. We have now commenced our winter work. I am visiting village schools in Superghan. The Rev. O. H. Parry is engaged on press work. The Rev. D. Janks has charge of the school for deacons and boys. The Rev. W. H. Browne resides permanently with the Patriarch at Qudshanis, where he renders valuable counsel and advice in the many difficulties which beset the path of the head of this Church and nation. Mr. Browne also superintends the school work in Turkey. The Rev. P. N. Heazell has charge of a similar work in Ardishai and Dizatekel. The only other member of the staff I have not mentioned is the bursar (Mr. E. H. Heazell) who looks so well after our worldly interests that I must not forego his name.

With all good wishes to American friends.

Y. M. NEESAN.

The English Committee, we understand, is willing to send out fresh Sisters of Bethany to take up women's work.

Extracts from the Report of the Mission Staff, 1898.

MEDICAL WORK.

We are of opinion that the need of a doctor is as urgent as it ever has been, for the care of the schools, for village work, and to give a medical training to a few of our more capable scholars.

Sufferings of the Christians of Persia, in 1898.

In the spring a Mussulman killed a Christian in the village of Digalah, near the town of Urmi. The people failing to bring the murderer to justice, the Christian priest of the village and several of the leading men were put into prison by the Governor, who is a Mohammedan, and, although they were released upon our urgent representation, a very considerable fine was taken from them.

In August, the Beg Zadi Kurds of Tergawar, on the frontier, attacked the Christian village of Alwach about three miles from Urmi, which resulted in the death of several of the villagers and a Kurd. On complaining to the Governor, the only answer the people of the village received was, that having killed a Kurd they should be satisfied, as one Kurd was of far greater value than ten Christians.

There followed other outrages in the plain; men were killed in both the Christian villages of Anhar and Charbash, and no redress could be obtained in either case.

The southern portion of the plain, on the whole, has been undisturbed, with the exception of the important village of Dizateka, whose Christian inhabitants have had a great deal of trouble. It appears that thieves came from a neighboring Mussulman village, and a Syrian was shot. The village people were brought by the Governor to the town, and were fined for not bringing the thieves up for punishment; and on their saying that they failed to capture them, they were merely told that they ought to know the thieves of their own district.

But the most conspicuous instance of persecution, during the past year, occurred in December. Two Moslems had gone over to Guktapeh, a large Christian village near Urmi, to recover a debt. Being drunk, and having committed certain outrages, they were beaten and driven out by the villagers. On the way home one of the men fell into a stream and died from the effects of cold and intoxication; but the Mussulmans chose to attribute his death to the ill-treatment he had received. Next day the city was greatly stirred, and the Governor's servants, sent to Guktapeh to enquire into the case, plundered several houses, ravished women, defiled the holy

vessels and vestments of the Roman Catholic church, and did much other damage during several days. A great panic was caused by the public execution, in a manner quite unprecedented, of one of the villagers, without trial. In addition the Governor exacted a fine of 185 *tomans* (\$185).

The Christians were the more terrified because the Russian priests had left Urmi the same week, and feared vengeance for the reception they had given them.

The next day the French mission invited the Presbyterians and ourselves to join in demanding justice. This we gladly did, and several meetings were held, in which it was settled to secure, on the one hand, the co-operation of the several consuls in Tabriz, on the other, the firmness of the villagers in urging their demands. A special messenger was sent to Tabriz, with a letter from each of the three missions to its representative, with the result that Mr. Hildebrand Stevens, the British Acting Consul-General, took up the matter most vigorously, and obtained orders from the Amir Nizam, Governor-General of the Province, that every farthing of damage must be repaid, and the execution be considered as ample punishment for the death of the Mussulman.

In the middle of these negotiations the people of Gukta-*peh* suddenly took fright, and relinquished all claims, even for the fine levied by the Governor. Moreover, they could not be induced to attend a council, called by the Governor, to enquire into the case, feeling sure that their evidence would not be received, and that they would be terrified into further concessions. The matter thus ended. A Moslem had died after causing a drunken disturbance in the village; 750 *tomans* (\$750) damage, at least, was done by the Governor's servants in addition to outrage and desecration; a Christian was executed; the authors of the damage went unscathed; a fine of 185 *tomans* was exacted; and, in the end, the Governor accommodated matters by presenting a few paltry "coats of honor" (*Khelats*) to the leading men of the village—!

In addition to these, there have been the usual cases of oppression and injustice by the local authorities.

Report on Educational Work.

URMI DEACONS' AND BOYS' SCHOOLS.

As the unsettled state of the country practically cuts us off from Turkish scholars, we have thought it unnecessary to teach Osmanli Turkish at present, and have therefore dis-

missed our Turkish Mirza. Our staff has also further been reduced by the resignation of one of our High School teachers, a former scholar, Shamasha Qarim.

Both the spring and autumn terms were poorly attended; the numbers at the latter being sixteen in the Deacons' School and twenty-seven in the Boys' School; this includes the eight little boys who, in former years, were being taught in the Sisters' Infant School.

Mar Sliwa, a bishop from Gawar, is still with us, studying in the school. While we are sorry that the state of his diocese does not allow him to return, yet his being with us has given him a good opportunity of acquiring knowledge which will be of much use to him when he and his people are restored to their homes.

Village Schools, 1896-97.

There were sixty-seven village schools in Persia, an increase on the former year, on account of our being able to re-establish schools in the district of Tergawar, at the request of the Matran's representatives.

In the Plain of Urmi.	62	} Persia.
Solduz.....	1	
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On the other hand we had no schools in the frontier districts of Turkey, owing to the troubled state of the country. There were 1,422 children in attendance, but this number does not include those attending the schools in the independent (Ashiret) districts of Turkey (Tiari, Tkhoma, etc.) of which we have no returns. In the session 1897-98 the schools have been reduced, the district of Superghan having, for the present, passed from our hands. We have also been unable to place schools in Turkey except in the Ashiret districts. The schools in Tergawar have been slightly reduced, but those in other parts of Urmi remain as in former years.

Historical Account of the Mission to the Assyrian Christians.

This mission to an ancient Eastern Church is known but to few Church-people, yet we confidently assert that it has but to be made known to command the sympathy and interest of all. It is a unique bit of work in the history of modern missions.

WHO ARE THE ASSYRIAN CHRISTIANS?

An ancient nation dwelling in the mountains of Kurdistan and the plains of Azerbaijan on both sides of the Turco-Persian frontier.

Although they are divided politically into subjects of Turkey and Persia, they are united under the temporal and spiritual rule of their Patriarch, Mar Shimun, who is known as the Catholicos of the East.

THE FOUNDATION OF THE ASSYRIAN CHURCH.

The Assyrian Church was founded, according to ancient tradition, by a disciple of St. Thomas—St. Adai, one of the Seventy (St. Luke x. 1.) it is said, and St. Mari, his disciple. St. Mari, or Mar Mari, as he is called by the Syrians, established the See of Seleucia-Ctesiphon, then the capital of Persia, and became its first bishop. As Christianity gradually spread eastward from Antioch, the Christians on the borders of Persia began to be known as the "Church of the East"; thus they are generally described in their official documents, in reference to their situation, in the early days of Christianity, on the eastern frontier of the Roman Empire.

THE NESTORIAN HERESY.

The Church of the East passed through many troubles in the fourth and fifth centuries, when terrible persecutions broke upon her, but her darkest day was when she threw in her lot with Nestorius, and, in A.D. 431, found herself cut off from the Catholic Church. From henceforth this ancient body of Christians became identified with the heretical opinion respecting the Incarnation which is connected with the name of Nestorius, Patriarch of Constantinople. But, although outside the pale of orthodox Christianity, the Assyrian Church did not decline in

MISSIONARY ZEAL.

The Christians of St. Thomas, on the Malabar coast, are an existing witness to the extraordinary and indefatigable missionary labors of this Church. They also sent out missionaries northward among the Tartar tribes and along the shores of the Caspian Sea; southward to Persia, India, and Ceylon; and eastward across the steppes of Central Asia into China. The bilingual inscription of Singanfu, in Chinese and Syriac, relates that a Nestorian missionary labored as far back as A.D. 636. Probably at the present time the whole body may be acquitted of holding Nestorian doctrine on the Incarnation. But though not in *actual*, yet they are in *formal*, heresy, so long as they reject the authority of the Council of Ephesus. Separation from the rest of Christendom, and bitter persecution from Mohammedans on all sides, have combined to reduce these people to a condition of extreme poverty and ignorance. In their darkest hour the East Syrian Christian bishops made an

APPEAL TO THE ARCHBISHOP OF CANTERBURY.

This was in 1869. They pleaded despairingly the abject condition of the East Syrian Church, assailed on the one hand by Mohammedans, on the other pressed to yield herself to the authority of Rome; her spiritual destitution and lack of means of instruction; the corruption and oppression of the Mussulman rulers of the country; the injustice, tyranny, and even persecution to which they subject the Christians; the decay of learning, destruction of ancient books and seminaries, and the consequent ignorance of the clergy; finally their extreme isolation. Some help was given them in 1831-34, but the foundation of the present work was not laid until 1886, when

ARCHBISHOP BENSON

sent out the Rev. Canon Maclean and the Rev. W. H. Browne to commence the work. At the present time the staff of the mission numbers six in all—five priests and one layman. The aim of the Archbishop's mission has from the very first been to build up and restore an ancient Church. There has never been any attempt to turn the Syrians into Anglican Churchmen. It recognized that here was a Church with valid Orders and Sacraments, an Apostolic ministry, and a liturgical worship: a spiritual heritage which no man could lightly set aside.

PRESENT WORK OF THE MISSION.

Since the commencement of the mission the attention of the English priests has been almost entirely given to the work of education. The standard of education amongst the Syrian clergy was very low, and it was felt that the education of the future teachers of the people in seminaries and schools was the first work to be taken in hand. There is at Urmi a school for deacons and boys, and throughout the plain and in the mountains there are more than ninety village schools for boys and girls under the direction of the mission. Here the printing press—another of our works—has proved an invaluable handmaid to the work of the schools. It has produced a large number of educational works, both religious and secular, in vernacular Syriac. But this has not been the most important work of the press. It has printed in Old Syriac the "Takhsa," containing the three Liturgies, the Baptismal Office, Collects, and minor Offices, also the Church Psalter and the Daily Service Book, as well as some ancient Syriac works. Thus it has provided Service Books for both priests and people alike, for in days when the Service Books were in manuscript only, copies were scarce, and the difficulty of joining in public worship was great.

It is hoped that what has been said above will tend to arouse a greater interest in the Archbishop's mission to the Assyrian Christians. The clergy at the English Mission House, Urmi, Persia (*via* Berlin and Tiflis), will be glad at all times to furnish information when it is desired.

Urmi, Persia, November, 1898.

THE WORK IN ENGLAND.

The work of this mission is not undertaken by any one of the two great missionary societies, but by a special Committee, composed of thirty-five members, at the head of which is the Archbishop of Canterbury. Among the members are four bishops, twenty-seven clergymen and laymen, and three ladies. The missionaries in Persia are under the ecclesiastical authority of this Committee.

There is also an association in England in aid of this mission, working as an auxiliary to the Committee. This association is mostly composed of women, and it is represented in nearly one hundred different parishes and districts.

The anniversary of the mission is celebrated on June 2d, the day on which the first two missionaries in 1886 left for Persia. The Holy Communion was celebrated on or near that day in 1897 in 170 churches, in 110 of which the alms were for the work of the mission.

Vol. II A Quarterly, March, 1900 No. 2

THE HELPING HAND SERIES



THE TRIUMPHANT ORPHANS
AT BARDEZAG

The Triumphant Orphans.

They have him—that little one—whose father was robbed and murdered. They prayed, they saved, they worked, they gave (just what we need to do), and God sent most of the money through one of His stewards.

Orphans who have been through the hunger, cold and wretchedness of the past, know what it means to have the doors of an orphanage swing open, at the magic touch of money, to the homeless, so they gave their new orphan a right royal welcome. Triumphantly they hold the "wee chap" of seven, clothed in a coat "five times too big for him"—on the basket while he has his photograph taken for us. These happy boys live in Bardezag, Turkey—"Little Garden."

Here is the story. May their joy prove contagious as you read it.

Mr. Robert Chambers writes:—

"I was greatly delighted to get your letter of Oct 31, because we have been in bitter need of funds and the \$250 you announce has proved a tremendous relief to us. Even with this we cannot get through to January 1. We have reduced the number of our orphans, having now only eighty-six. But I have a long list of applications on behalf of cases so piteous that I could not find it in my heart to say definitely 'No,' so that I have always answered that when help should come we would receive the most needy.

"Our last arrival is a dear little tot of about seven. His father was murdered and robbed of all his little earnings, which were to pay his debts of the previous year and provide in part for the winter's needs. The mother was left absolutely penniless with four children, this one being the eldest. Application was made to us to take two of

the children, but the orphanage was already in debt, and I had to say 'No.'

"When our orphan boys heard about it, they said, 'We'll form a society. We may not be able to collect money, but we can pray.' One of them had worked like a hatter on our new building for a few days, carrying mortar, and we had promised him a book he very much desired, but he came, saying, 'I don't want the book; I'll give that money for the new orphan.' Some of the boys have learned to bind books and they said, 'We'll tell the High-School boys to give us their old books to bind, and we'll make money and perhaps we'll be able to keep the new orphan.' A friend in Constantinople heard the story and pledged three Turkish pounds a year, so we brought the wee chap the day before yesterday, and he got such a reception in the pathetic, poverty-stricken orphanage way, as Dewey got from the waiting Americans. The orphans chaired and cheered him, and each one would have him share his bed. There is something of the mother-heart in these rescued waifs! Or is it that they are unconscious sharers of the angels' joy over the saved one? Whatever may be their spring of action, may God bless the little fellows and move the hearts of many friends to help us save more of these wards of God!

"Last March the National Armenian Relief Committee sent us one hundred pounds. May we not hope for one hundred pounds a year from the Committee?"

We sent for "the wee chap's" photograph, and, in sending it, Mr. Chambers says:

"He looks a good deal bigger here than he really is. His coat, in which he came, is five times too big for him and is very ragged. Anyhow, the rags don't show in the picture."

Look at that bright face on the frontispiece

and decide that you will save others like him from sin and misery. Let not the orphans of Bardezag get ahead of us in self-denial and benevolence.

OUR FORMER SECRETARY,

Mr. Knapp, writes:

"I am glad that I am here. Though it is not three weeks since my arrival, I have seen the overwhelming need of workers here and of help from abroad. Even as I write, there go by the window a woman in rags with a child on her back, and two thinly-clad little boys. It is bitterly cold. The wind blows the snow about, and the little boys cannot repress heart-rending sobs and moans. These people are not suffering on account of thriftlessness, crime, or ordinary adverse circumstances. It is because they bear the name of Christian and because Christian people failed to help them at the time of the massacre and pillage.

"I have visited the nine Homes here, and one two hours distant. Would that you might have seen with me the neat arrangements about the Homes, the tidy appearance of the children, and their happy, responsive faces! They were much interested when I told them what was being done in America, and the self-denial that was in many cases being exercised for their sakes. The oldest boys in the Home were especially affected when I told them that the inmates of a deaf and dumb asylum were contributing to their support, and they afterwards asked the house father if it were possible for them to give less time to their lessons and more time to their trades, that they might the sooner be able to support themselves wholly, and no longer be a charge to such benefactors.

"O friends, I feel sure that you have not lost interest in this work, but it is quite possible that

some of you feel unable to support it as you have in the past. Will not you who can do nothing yourself try to get others to take your place? This work has grown irresistibly on our hands. Most of the children are young and should be kept at least five years longer. The position of the girls is especially hard. They cannot learn trades and shift for themselves as the boys can. Eight or ten boys have already gone forth to support themselves by the trades learned there. The girls cannot be sent forth from these shelters till good homes have been assured them. Two have already been married. Some will make teachers. The rest must wait indefinitely until they have homes of their own, or are received into good families where they can do their share for their own support. Meanwhile shall we not do what we can for the industrial, mental and moral training of these poor children, and thus use the best means for saving and uplifting the Armenian people?"

"The first Sunday I was here I visited with Dr. and Mrs. Barnum the six orphan Homes in this ward. It was pleasant to meet these children in whom I had taken an interest. Many of them I recognized from pictures that had been sent me. Little Altoon, who has figured in our pamphlets, looked happy and bright. The little girls forming that one frontispiece were as contented and happy as could be. (See June number Helping Hand Series.) The child on that woman's back and the other standing beside her are now both here, but are so changed that I could not recognize them. (See December number.)

"Last Sunday I went with several others to the service in the other ward and afterwards visited the Orphan Home there. I think there is a larger proportion of small boys there than in any of the other Homes. When some one asked if they were thankful to the friends in America for making it

possible for them to be there, you ought to have heard the hearty 'Aio,' yes, which rang from their throats. At each place I have tried to tell them something of what is being done for them in America—often of how much self-denial there is for their sakes, and how it is expected that they will grow up to be useful Christian men and women. The more I see of this work near to, the more I am convinced that it is a work of utmost importance. Would that we might enlarge it instead of feeling that it must be curtailed!

"The Monday after we arrived four of the Germans came up from Mezereh to a conference of prayer and discussion about the work. We felt that the main thing was to improve the spiritual possibilities. The next day we had a meeting with the home-fathers and home-mothers in the Barnum's sitting-room. They are an earnest, Christian set of men and women, and disposed to look after the spiritual welfare of the children. Yesterday we had another meeting, at which the bill of fare and other matters were discussed. Owing to high prices it has been hard to keep expenses the last year inside the \$25, which we consider the expense of one child for each year. After the provisions needed per capita were discussed, H—B—, who was invited to be present, suggested that it would make no difference if in getting the total supplies a little were cut off here and there.

I thought of the man who reduced his horse's rations to one straw, when it up and died. I think these orphans are managed as economically as possible, and an effort to save more would be detrimental to the health of the children. Perhaps something could be saved by having an oven where the bread for all the Homes could be baked. What I think we need most of all now is a kind of hospital where the sick and ailing ones could be taken care of by

themselves, and if we could have an experienced nurse to take charge of this it would be a great thing, not only for the orphan Homes, but also for the schools.

"I wonder if you could not send us four sewing machines. They are much needed in the work we have to do—the matter of clothing alone is a great problem.

SIVAS ORPHANS.

"I was much interested in visiting the two Swiss orphanages at Sivas. Besides studying the boys work at cabinet making and shoemaking. The girls, besides household work, sewing, knitting, etc., had four looms, on which they were weaving cloth. The boys whom we support are not in a Home by themselves. They are cared for here and there in the town, but come to our school and work shops. Mrs. Hubbard, on account of the absence of the tailor, had not re clothed them, and they looked rather shabby. I wish we had the means to gather these children in a Home of our own. Prices there are too high—about double the normal prices. The boys are doing good work in the trades that are taught them. They make a good many chairs—the folding kind, cane-seated, with carved backs. The skill of one of our boys at carving came to the attention of the Vali Pasha, and he insisted on having the boy assist the man who is making furniture for the Vali's Constantinople House. This will keep the boy employed for a year.

MALATIA.

"I was pleased with the appearance of the two orphan Homes—one for each sex—at Malatia. Most of these children are supported by the English. Recently the people had permission to take in twenty more children, but there were so many needy ones that the difficulty of deciding who

were the more needy was such, that it took a month for the native committee to make the selection. In the girls' building they have lately set up a loom and are making Turkish rugs. I was there when the sixty children were at their evening meal, gathered about six or seven tables in the open hallway. As they helped themselves to the nourishing food, I could not help thinking of the many outside who in the last selection could not be admitted.

WEDDINGS AND DESPERATE CASES.

"Others have probably written you about the first wedding in one of our homes. It was last Friday—a simple, but none the less joyous occasion. I suppose the couple will soon be on their way to the western world.

"Four of the orphans have been brought on from Choonkoosh. There are six other desperate cases in that place, and they have been authorized to come here.

"There has been special pleading for three boys in Oozonoba. Two of them are brothers, nine and eleven years old, and the other is nine years old. Their fathers have been dead for some time, and their mothers who have been struggling to support them have recently died, leaving them perfectly helpless. They are from Protestant families, well known by H— C—, who labored in that village some twenty years. Taking all the circumstances into consideration we did not see how we could refuse to receive them, so last evening I went to the home of which he is House Father and told him that he might send word to have the boys brought. Funds for such desperate cases I am sure must come.

It was in that village that thirty-five women, many of them Protestants, and led by a Protestant,

rather than fall into the hands of the Koords threw themselves into the Euphrates after a prayer by their leader.

"Mother L. was telling me the other day of a girl in her orphan home. She was from Elimelek, where there are no Protestants. She did not know how to read nor the rudiments about Christianity. She showed wonderful progress while she was in the Home for two and a half years. At last an uncle turned up who wished to take her to his village during the Easter recess. The girl had not been there long before she had a number of suitors, among whom was the priest's son. In order to make sure of her she was betrothed to him at once, and four or five of those thin gold pieces were given to her as a present. She never returned here, but the priest came and said how pleased they were with her, how she read the Bible and prayed, and how her whole life was a sermon to that people. He said that the coins that had been given to her began to disappear, and the priest advised her to give the money back to them for keeping or to hide it. She could not do the former, because it would make her uncle angry, and she would not do the latter, because in order to hide it successfully, she would have to lie about it. So she allowed it all to be stolen from her. The priest was pleased with this evidence of her integrity."



EGIN.

Miss Bush writes:—

"You will be glad to know that we are very much pleased with the appearance of the orphanages here. The rugs which are now being made are beautiful and over thirty-five girls are learning. I certainly think it would not be well to stop such work.

more appropriate for an offering of love toward such an end? Here is a Christian nation, crucified by bloodthirsty and cruel men; and while we are praying God to have mercy upon all Jews, Turks, infidels, and heretics, we shall do well to remember our duty towards those the Great Assassin has bereaved. It is therefore suggested that the offertory at the Three-Hours' Service be for the Armenian Orphans; \$25 will maintain one child for a whole year, either in the orphanages or in Christian families. This sum, or any multiple of it, sent to the National Armenian Relief Committee will be transmitted to the proper persons in Armenia, and credited to the Parish or individual contributing. Of course, smaller sums will be gratefully received and used for the same general purpose. Let alms-basins be placed at the church doors, so that those compelled to leave before the Three Hours are complete may have opportunity to give; and then, as the congregation disperses, let fit persons wait at the various exits to receive the offerings. Surely, the contemplation of Christ's Passion should move us to compassion!

I have heard recently the story of how an Armenian priest met his death in Constantinople, from the lips of one of his parishioners who just escaped with his life. Let this record, which seems like a transcript from the *Acta Sincera Martyrum*, move us, priests of the One Church, albeit of a different Rite, to charitable zeal:

This our brother was seized, dragged before a mock tribunal, and bidden renounce the Faith. He refused; and the Turks gave orders to smite off both his hands. When that was done, and he might never again uplift the Chalice of Salvation, nor turn with reverent fingers the Book of the Gospels, they commanded him again to deny his Lord. Again he refused; and they struck off both his feet. Never again could he go up unto the Altar of the God of his joy and gladness; never

again could he be swift to run the way of God's commandments, publishing the Gospel of Peace; yet, when the misbelievers demanded a third time that he save his life by calling on the name of their arch-imposter, he had strength enough to say "No." Whereupon the tormentors tore out his tongue, from which the Name of names might never more on earth resound; and then, as he raised his mangled wrist to trace the Holy Sign, they fell upon him with knives and hacked him to pieces.

We may never have the opportunity to show such supreme courage; but we can pray God for the race that has produced such heroes, and we can help to cherish the seed of the righteous nation which keepeth the Truth, that they too may serve God as did their fathers.

On behalf of the Committee,
William Harman van Allen, Priest.

How many of our Gregorian priests and Protestant pastors and preachers suffered as did this martyr in Constantinople! Tortures too dreadful to describe were often added, but looking to Jesus, the author and finisher of their faith, they stood firm to the end.

News of fresh threats come to us again and again. Let us redouble our prayers that Christendom may forbid a repetition of the horrors of 1895. Most of the orphans aided are from the Gregorian church, and we are most grateful for this appeal from our Episcopalian brother.

Send us fifty cents and get twenty-five copies of this little quarterly for March to distribute among your friends, your C. E. Societies, your S. S. class. Send us subscribers—all you can get.



We rejoice that our little blank on page 31 is doing such good service.

MARDIN.



THREE HAPPY LITTLE ORPHANS.

We have plenty to eat and plenty to wear;
A nice place to sleep in and never a care;
But just now we're "finking" Oh! where would
we be

If it were not for kind friends 'way over the sea.

"PERFUME" to the left).

"RACHEL" (to the right).

"GIFT" (in the center).

Mrs. Thom of Mardin writes:—

“Dear kind friends:—

“As I sit down to write to you this morning the first words that come to me are those of Solomon: ‘He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.’ You who have invested a part of your money in showing ‘pity upon the poor’ have the best of security, the word of our Lord himself, that all you have given will be paid to you again. And not only will you receive back again the principal, but interest will be added, for Christ says ‘Whosoever shall give . . . unto one of these little ones . . . verily I say unto you, he shall in no wise lose his reward.’

“And so it seems to me that the more money we invest in this way the richer we shall be in the future; and if you could see the orphans and watch their development and progress, you would say that the principal reason for wishing your money paid back would be that you might invest it over again in the same way.

“How much does it cost to clothe, warm, feed and educate an orphan girl for one year in the Mardin Orphanage? When I have answered this question, I hope you will feel that your money has been wisely and economically spent.

“Clothing a girl in Mardin does not mean at all what it does in England, Europe, or America. It does not mean hats and boots or gloves; it does not include ribbons or ruffles or trimming of any kind. Three garments—a shirt, bloomers reaching to the ankles, and a dress are all the garments worn. These are made of cloth woven in Mardin on hand looms, which costs from two to six cents a yard. A folded square or kerchief, costing four or six cents, takes the place of a hat, and low shoes of red leather costing about twenty-five cents furnish covering for the feet. One pair

lasts about a year. Besides these garments I have mentioned, an apron or two, a handkerchief, a towel, and comb, comprise the whole outfit of each girl, and cost about a dollar and a half.

"Fuel is a small item of expense, for our winters are very short and not severe. It is now nearly the middle of November and we have not yet needed a fire in the Orphanage. Wood is our only fuel and is brought to us by the donkey-load. A donkey carries about twenty sticks, none of them much larger than one's forearm. For a load we pay from six to twelve cents.

"The largest item is, of course, the food. But in a country where meat can be bought for two or four cents a pound, eggs two for a cent, flour thirty-five pounds for a quarter, and vegetables and fruit "for a song," feeding an orphan is not very expensive. Cakes, tarts and puddings they have never heard of; ice-cream has been heard of, but never seen; sugar, butter and eggs are not on their bill of fare. Wheat is the staple food, and is used in many forms and cooked in a great many different ways. At each meal only one kind of food is served with bread. So we are able by strict economy to supply each orphan with an abundance of nourishing food for the trifling sum of nineteen piastres a month or twenty-five cents a week. (A piastre is about four cents.)

"Books and schooling cost less than two piastres apiece each month.

So we find that to clothe, warm, feed, and educate an orphan girl one year in the Mardin Orphanage costs three Turkish pounds, thirteen dollars and a half.

"Whoever can for one year, spare from his income twenty-five cents a week, can support a friendless orphan in Mardin. How many will do it?"

"Sincerely yours,

"Helen Dewey Thom.

"Mardin, Turkey-in-Asia, Nov. 12, 1899."

This estimate does not include house-rent, bedding and the salary of caretaker. If we give the child a change of clothing and a Sunday gown the expense will be more. It is estimated that twenty-five dollars covers expenses in most places. Food and fuel in Mardin cost only about half what they do in many places.



FACTS.

Only \$25 a year to feed, clothe and train an orphan in a loving home. Who will join hands as a Sabbath School class of young ladies in Piedmont church, Worcester, Mass., has done and care for a boy and a girl?

Our Treasurer, Brown Bros. & Co., 59 Wall St., sends receipts to donors. Letters are then forwarded to the Secretary, who answers inquiries and records all gifts.

Orphans will be assigned by missionaries on the ground when requested by donors of \$25 or more.

Here is a Sabbath School class of young men in St. Thomas Episcopal church in Montreal, Canada, sending the pledge in, filled to the brim.



OUR JOYS.

It is pleasant work to raise money when we depend on our Heavenly Father to guide; ask Him to help us write the letters, manage our affairs; in short, tell His stewards to remember the orphans. An old gentleman in his eightieth year picked up an unread "Helping Hand" from a business man's table, asked to take it home, and became so much interested in the little orphans that to-day he made us a delightful call and brought them some money—a generous gift. This offering

seems sacred. Dear little children in Turkey are finding a dear old grandfather here in Worcester.

Gifts often come with such loving words of cheer and blessing that we feel repaid for all the care that the work brings. We are sure your prayers are being answered.

You will wish to turn over our files and share some of our interesting letters.



LETTERS.

From Texas comes this message:—

“Dear old Santa Claus brought me the five dollars; at the same time I read about those poor little waifs, and I concluded the money could not be put to a better use.

“May God bless the gift and those who so nobly struggle to help the poor little ones! May He who said ‘Suffer the little ones to come unto me’ take them into his special care, and be both father and mother to them!”

Another, enclosing a gift, writes:—

“I am only a poor old Union soldier with poor health generally, but have a small country fourth-class Post Office that nets me from \$10 to \$18 per month, and for the last eight years I have drawn a \$12 pension from our rich, generous Uncle Sam. So I have lots to be thankful for.”

Another writes:—

“Please find enclosed twenty dollars toward the support of the Armenian Orphans. It is the Lord’s money, and may His blessing be with all interested in this good work.”

Another says:—

“Enclosed is one, poor lonesome dollar for the Armenian orphans.”

Who will send some company?

The following is encouraging, since we need subscribers:

"I sent you two dollars last spring and was very thankful that I had it to give, and would be glad to do more this fall, but cannot; so I have given some of my time. I went over our village and asked people to take your 'Helping Hand Series,' and in that way have got seventy names for you, and enclose the seven dollars."

A soldier just returned from the Philippines says—

"I have never told any one about the money I send away, except my mother, brother, and pastor at home, and a certain officer in my regiment. When the officer, who is a middle-aged, well-educated, sensible man (except in some things), heard that I was supporting two orphans for five years he began to poo hoo me and to give me, as he thought, some fatherly advice, and said: 'Why, you can't afford it, and I don't believe a dollar of your money ever sees Armenia;' and he went on at considerable length. The government has been paying transportation money to discharged soldiers at the rate of one day's pay and rations for every twenty miles, from the place of discharge to the place of enlistment, which in my case was nearly a dollar a day. I was in the Philippines for six months. It was not until the sixteenth day of January that I was enabled to cash my final statements with the Pay Master of nearly \$1000, as I was discharged from the transport ship Arizona off Iloilo, but luckily caught a dispatch boat going to Manila the day of my discharge. On the seventeenth day of January, the day after getting my papers cashed, the regulation giving discharged soldiers travel pay home was abolished. In my case it amounted to about \$525. It is not much, still quite an item to a poor man like myself. Now

what do you thing of this for a close shave? If the order abolishing travel pay had got there one day earlier I would have missed it. Think of this open door, as it were, remaining open week after week and month after month for six months until I could pass through it and get my fingers on that \$525 travel pay, and then have the door slam tight shut behind me in the face of all others who were discharged and wanted to get home. It only cost me about \$100 to get to New York. You can just remember that this \$525 travel pay which I got by the skin of my teeth is more than twice what it is going to cost me to fulfil my pledge to support those two little orphans. As to this piece of good fortune being providential, I have not one word to say one way or the other. I have given other money and for years back my good fortune has never deserted me. I will say this, it is my belief that interested, cheerful giving WHICH LOOKS FOR NO RETURNS always brings big returns. You might as well talk to the side of a mountain as to make most people believe it, but it is true, nevertheless."

Here comes a letter that quite takes away our breath. A gentleman who has "six of the sweetest little grandchildren you ever saw" writes:—

"I will take care of ninety more of Christ's poor—the poor little orphans—making one hundred in all, and will do this for three years; and you may select them and tell me when to send the money—this, of course, if they can be cared for at the same expense as the others—\$25 a year."

This is enough to make the little fellow on the basket clap his hands and cheer.

Thirty-three thousand nine hundred orphans left. Who will take another hundred?

MEN'S OWN.

Where are the men's clubs who will follow the example set by that splendid, wide-awake club in Montreal, the Men's Own, and send me a check for some orphans who shall be their very own?

AN EASTER PLEA.

Easter is coming, that season of brightness when we celebrate the resurrection of our Lord. What can we do to make Him glad this year? Will He not rejoice if we care for His little ones, the orphans of Armenia?

At this time the Christians of that land greet each other with the words, "Krisdos Haryav e Merelots," "Christ has risen from the dead." Yes, He rose that you and I "might live not unto ourselves, but unto Him who died for us and rose again." Shall we not, then, for His sake, deny ourselves that we may help a hungry, starving child to a Christian home?

When I speak of orphans, I see still the wan face and pleading, beautiful brown eyes of a little nine-year-old orphan, as she sat on the floor of our station stable with her one ragged cotton garment stained by the stable manure with which she had been covered, and looked up in my face.

She and her sister had lived as long as they could by brushing the snow away from the springing winter wheat and eating the rootlets. They started from the Anti-Taurus region for Harpoot, but when within a few miles of the city, the older girl could go no farther, so she lay down with her head in her little sister's lap and died. A

Turkish soldier, passing by, took the living child upon his horse behind him and brought her to the city. In the cold wintry morning air the girl's hands and feet were frost-bitten.

As he offered her for sale in the market place early that Sabbath morning, a man from her village claimed her and brought her to the hostler, who was still at the stable where the mission horses were kept before the Turks carried them off. We were at the six-o'clock service, and so he buried her, as is the custom, in the stable manure, to take out the frost.

After the service I took her some soup from my father's breakfast table, and later mother and I visited her. As I said, "Little girl, this is the Mamma (the name given by the people to my mother) who sent you the soup," she looked up, took the hem of my mother's dress, kissed it and said, "Mamma, I'm hungry; I want some more soup. Give me some more soup; I'm hungry, very hungry."

Mothers, fathers, look down into those pleading brown eyes and say "No" if you dare.

These orphans plead for life, for food, not merely physical but spiritual. We may feed with \$25 a year not only their bodies, but their souls, and make them workers for their land, bright stars in the diadem of our risen Lord.

Take up an Easter Offering for these children; send light and joy across the wave and set joy bells ringing in sorrowful little hearts that will echo in your ears throughout eternity.

SUGGESTIONS FOR EASTER OFFERINGS.

Ask your minister to present the cause beforehand and take up a regular offering for the Armenian Orphans on Easter Sabbath.

Have children present baskets in the vestibule for Easter Offerings for Armenian Orphans.

Have a motto of green and white over a basket placed in some conspicuous position.

Deny yourself through Lent so as to send enough to care for an orphan a whole year. Money may be sent in to the treasurer little by little, if you prefer.

Scatter special envelopes in Church and Sabbath School for Armenian Orphans.

Ask people who never go to church to give you a helping hand in this cause. Do it as a bit of self-denial.

Make Easter calls as they do in Turkey, and at every place present the cause for Christ's sake.

VAN.

Dr. Reynolds writes:—

"I hasten to express my hearty thanks in my own behalf, and that of the children, for the generous donation of \$1000 towards our orphanage funds.

"The pressure for accepting new children to the orphanage is very great, and it is hard constantly to refuse. To-day I accepted a small bit of humanity, to take a place that had been vacated, though he had a father and step-mother living. The mother has gone over to the Moslems, and the father has had to flee the country for his life, in consequence, and the mother is trying to get this boy into her clutches and will inevitably succeed if he stays at N—, where he had found refuge, while the danger to his protector would be very great also. He is a bright, attractive child of five.

"R—, our special prodigy, who graduated last



BEFORE AND AFTER TAKING

summer from the High School, is teaching at N—, and I did enjoy my visit there. We have now eleven village schools under the care of boys who have gone out from the orphanage, conducted as Gregorian schools, in cordial co-operation with the Armenian authorities."

OORFA.

Miss Chambers writes:—

"I enclose a photograph of two of our boys, both in our Boys' Home. They are brothers from Severeck, where their father met with a most horrible death. One, as you see, Alexander, is dressed in the regular orphanage costume, the other in the costume of a common village boy. We call them 'Before and After Taking.' Sounds like a Patent Medicine advertisement, does it not?"

Notice that the village costume of the small boy includes "a coat of many colors" and a girdle. Both boys are dressed in the striped "manoosa" woven on the native looms, a strong, cotton cloth which wears well and is made in every variety of color.

Many ask us if it is best to send clothing to the orphans in Turkey. We advise rather the sending of money wherewith to buy the strong native cloth, which wears better than our Western weaves. Freight is so high that unless you have good second-hand coats and dresses to send and are willing to prepay freight to Mr. Chas. E. Swett, 14 Beacon St., Boston, Mass., it is wiser to send the money.

Miss Shattuck says:—

"During the year three boys have been received, two of these having brothers or sisters with us,

and the mother quite unable to longer bear the responsibility of those left in the home. One of these, little Mugerdich, was born about four months after the death of his father, and while yet one of his sisters was lame from a shot through her leg. The poor mother's hand has been so weakened from the sword cut across the cords, that she cannot sew or do any of the household duties as formerly. She is one of our Bible-women, and very joyfully, faithfully and efficiently teaches reading in the homes, and reads the Bible to groups of listeners. The child could not be properly cared for by the young sister or the aged grandmother, and was learning to run in the streets. He has been placed in our Girls' Home temporarily, and is a great pet there. Occasionally he and other little ones, three or four years of age, visit us for a meal here, as reward for not crying during the entire week, and are much loved by their many brothers in this home.

THROUGH ENGLISH EYES.

Miss Hall writes:—

"I wish you could see the happy, bright faces of these children, and the contrast they present to the poor little wretches who come begging at our doors, day after day; they stand around and wait, and then as one or the other of us comes out, they come and kiss our hands and beg to be taken into the Orphanage; poor little things, they look so thin and white with just a few rags on, and it seems so hard to say 'no' just as winter is coming on. Miss Seymour took two of these poor mites into her room the other day and gave the girl an old jacket, and then as she had no coat for the boy, took his old ragged coat and patched it herself. One sweet little girl with big brown eyes came for weeks and stood around waiting for us to take her in; she had been brought by some poor women from Geghi. They were wretchedly poor and as they said 'when we get any-

thing to eat we always share with her,' and at last Miss Seymour took her over to Mrs. Barnum, and they decided to take her into the Home. Dear little girl, she was so happy, and when I went to the Home the next day she was busy helping to make a bed for herself.

HEROPSIMA'S HOME.

There has been only one death among her girls, and that took place about three weeks ago. Vartanoosh Vartanian; a month before her death she was frightened by a dog and it made her nervous and she grew thin and then she took measles and it left her so weak that she never recovered. Just before her death the meirig (house mother) was waving a handkerchief over her to keep off the flies, and she noticed the child looking earnestly up and then the child said, 'Don't do that, meirig.' 'Why,' said the meirig. 'What do you see?' 'I see some one,' and almost immediately she died. She was a follower of Jesus, as I am glad to say so many of our boys and girls are.

ZARMAN.

During this autumn we have had many sick, and Zarman, who is about thirteen years old, took the heaviest nursing, getting up nights at the least call, though she is at school and finding no work too heavy or disagreeable to do; she is most unselfish, and is an earnest, faithful Christian. The girls have a garden at Pampish Heropsima's and it is their constant delight. Mrs. Barnum gave them some seeds and how they did delight in watching them come up, and when the flowers came they simply loved them. In almost every letter a girl writes to America to the one who supports her she mentions the garden if writing in the summer.

"What a happy, bright woman Mother L— is; she makes a real bright home for her girls. They all love her and as she has often said she loves

them all. She dearly loves little ones, and she asked Mrs. Barnum to give her all the 'little ones,' and she has the bonniest, brightest little crew imaginable, so fat and merry. I think she has twelve or thirteen between four and eight years old. Toorfanda from Mother L—'s died about a week ago of typhoid fever; she was one of the older girls, and while she was lying sick, M— talked to her and asked if God called her was she ready to go, and the girl said, 'Will God forgive me, I have been such a great liar?' and so the girl had been, but for some time she had been a Christian and the neirig said they could trust her word implicitly. M— answered her and said 'If you have repented, Jesus will wash away your sins,' and Toorfanda said, 'I do repent, Oh, Jesus save me,' and she kept on praying the rest of the day, and after that she was quite at peace singing and talking to her Saviour until she died two or three days after. Our boys are a fine manly set of boys and I cannot help but notice the difference between them and the boys about the town; they are true, straight, honest boys, and so many of them are Christians, and we are hoping great things from them when they leave us and go into their own homes. One little fellow had an operation performed on his eye without chloroform and he never winced, though, as the doctor said, it must have hurt him fearfully, and the next day, I went to see him. He sat up with such a radiant smile, so pleased that some one had come to see him.

"The orphans in the lower classes of the school are considered the best scholars. Of course they do not go up very far. The boys' trades are tailoring, carpentering and shoemaking. The boys make all the coats for the winter and then do work for outside people. The shoemakers make all the shoes for the orphans and I should just like you to see the work done by the carpenters, good, strong work and well finished.

MONEY FORWARDED.

Donors will be glad to know that \$250 has been expended by the committee for the industrial department at Bitlis, and that Mr. Heizer of Constantinople, who takes Mr. Peet's place during his absence, sends us a receipt for £1655, which had been apportioned by vote of the committee Sept. 28th, 1899, as follows:

Aintab	£100
Bardezag	50
Broosa	25
Cesarea	50
Erzeroom	35
Harpoot	980
Marash	100
Madin	50
Marsovan	5
Oorfa	10
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Van	200
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cow. His show perambulated the streets with great ringing of gongs and blowing of cohs. The poor bull looked very unhappy, peering out from under his canopy, with large gong suspended from his neck, on which considerable hammering took place. The special consecration was arranged for 7 p.m. when shamiana, to which the Europeans were invited, was erected in the roadway in front of the entrance to the temple. The ceremony of consecration consisted in the reading of a Sanskrit address, which could not be heard amidst the clang of bells and the noise of fireworks. After the usual sprinkling of rosewater, the company dispersed.

Bernard, our Collector, gave an excellent display of fireworks at his bungalow, to which the whole station was invited and while we sat on the steps watching the show a procession of natives carrying a banner inscribed "God save the Queen" torches and lamps preceded by the massed bands of the Hindu and Mahomedan communities performed a march past. It was unfortunate that the set piece which had been prepared with great trouble to represent the relief of Ladysmith, the relief of Mafeking and Lord Roberts' triumphal entry into Pretoria could not be exhibited owing to the strong wind, nor for the same reason could the balloon show, portraying the flight of Kruger, who was to have been captured in midair by Roberts and brought down a prisoner, take place owing to the danger of setting fire to neighbouring property. The band continued playing and marching round the house till requested to desist. Three cheers were given for the Queen-Empress, for Lord Roberts, for Baden-Powell and for Mr. Bernard. The proceedings were brought to a close by Moulvi Mahomed Sadiq reciting a Persian ode which he had composed in honour of the Queen. After distributing jessamine earlands, *pan* and the inevitable rosewater the natives dispersed, the band leading off with the "March to Georgia" and being strengthened by the accession of the bugler from the police lines who helped by sounding various bugle calls. The departure of the band did not stop the music, for we adjourned to the drawing-room at a late hour. A very enjoyable evening was brought to a close with Rule Britannia, Auld Lang Syne and God save the Queen sung with great volume of voice by all present.

RAIPUR.

RAIPUR has risen out of the ashes of its

THE PUBLIC WORKS DEPARTMENT.

TO THE EDITOR.

Sir.—I hope you will be able to find space for the following facts regarding the treatment of the Public Works Department by the Government of India. The men appointed to the Department previous to the year 1880 or thereabouts obtain their pensions on a two shilling to the rupee basis. Subsequently this concession was abolished and twenty-one pence per rupee substituted, or a reduction of 12½ per cent. Those men who were lucky enough to be appointed in 1893 or previously are eligible for the Rs. 2,000 extra pension for three years approved service as Chief Engineers and Rs. 1,000 extra pension for three years approved service in any grade of Superintending Engineers. Subsequent to 1893 the only extra pension allowed is one of Rs. 1,000 to all those who complete three years of approved service above the rank of Superintending Engineer, Second Grade. There is nothing on record to show that the climate has improved, or that the duties of Superintending Engineers are less arduous and responsible. Why then this reduction? There are two years of unfortunates, if not three, who entered the service after the above change took place, but who entered Coopers Hill under the impression that the inducements held out in the Coopers Hill Calendar would be adhered to. These men were at the college for periods varying from one to three years before the calendar or the Civil Service Regulations were altered, and up till now many of them are ignorant that their chances of pension have been cut down as regards the extra pension. They are mostly, I fancy, Assistant Engineers, and no copy of the Government Resolution has been forwarded to them probably. Now the pay of the lower grades of Assistant Engineers has been cut down, although another year's service in the country is obtained from them before they can retire.

Another example of the honest and straightforward way in which the Public Works Department of India was treated by the Government of India was the proposed conversion of the Provident Fund into sterling. The Government of India very generously offered to convert the deposits into sterling on the condition that the rate of interest would thenceforth be reduced from 4 per cent to 3 per cent. This was done at a time when the Government of India had the new currency proposals up their sleeve. The members of the Public Works Department being engineers and used to dealing with fraudulent contractors were not taken in. Now the leave rules are threatened. It is at any time difficult to obtain the hard-earned three months' privilege leave, but now there is a possibility of the chance of obtaining 21 months leave out of the country on full pay out of 21 years' service being done away with. Even if half the privilege leave due is obtained, it is nevertheless acceptable. Privilege leave for famine duty is another of those empty gifts—empty because they are never given. If the extra work done by the Public Works official is worth anything, then pay him extra. If an officer is lent from the army, the Government of India pays him extra for famine and plague duty. Travelling allowance is another example of the unequal justice measured out by the Government of India. Why one department that travels very little should get permanent travelling allowance and another department that travels for ten months out of the twelve should only get travelling allowance for the period he is travelling is not clear.

Where is all this going to end? The Government of India can go on cutting down here and there, backed up by the Civil Service Regulations, which the Government of India can change to its heart's content. Are not the regulations laid down by the Government subject to any modifications or alterations which may be made in them from time to time? Yes, and the above are some of the examples. Added to the treatment by the Government of India, there are the local Governments who exercise petty tyrannies, such as disallowing mileage, charging for bungalows never occupied, etc. Let the Government of India engage its officials in the Public Works Department with a covenant and give the Department representation on the councils of the Governments by men of the engineering profession and not laymen, and nothing more will be heard from

ONE DISGUSTED.

A PROPOSAL is now under the consideration of the Government of India to acquire lands at Pur for tactical instructions of the troops

BRISAH BHUWAN, the alleged leader of the recent Munda riots, is reported to have died from cholera in the Ranchi jail. His remains were buried on Sunday morning.

DR. KOCH AND THE TREATMENT OF MALARIA.—The new number of the *Deutsche Medizinische Wochenschrift* (German medical weekly) contains the conclusion of Dr Robert Koch's report on the work of his malaria expedition in New Guinea. The doctor says:—"The result of the investigations in the villages of Bogalsim and Bongu teaches that malaria has long prevailed among the natives on the coast of New Guinea; perhaps it was introduced by traders from the Malay Archipelago or the Moluccas. The first Europeans who had dealings on this coast suffered severely from malaria, the first settlers still more. But gradually, as the immigrants became more and more immune, matters improved. Medical men began to report that, owing to this or the other sanitary measure, the progress of agriculture, &c., malaria was disappearing. Suddenly, however, it broke out again, not, as the said reporters assumed, owing to special meteorological conditions, but whenever a considerable number of new and susceptible labourers arrived. Just like the new born children of a malarial country, such immigrants must first acquire, with greater or less sacrifices, the immunity that enables them to live in such a country." Koch's treatment of malaria, based on the principle that nothing must be left undone to prevent relapses, has proved extremely successful. In the feverish intervals—i.e., almost always in the early morning hours—he gives the patient one gramme of quinine, till his blood is free of malaria parasites. Then he stops the doses for seven days, after which he gives one gramme daily two days running, and this alternation of seven days without and two days with quinine he continues for at least two months.

May 31, 1900

Why should those men have carried firearms? Why should not the ordinary processes of law have been observed? Is civilization, is education, is Christianity a failure? Certainly not. We do not at all despair, for the right must conquer in the end; but it will conquer only by the process which holds law sacred and honors equally the rights of all men.



The United States and Turkey.

Two events have been simultaneously announced during the past week. One is the presentation by our Government to the Porte of a fresh and somewhat more peremptory demand on the Turkish Government for the payment of the damages for the destruction of American property during the Armenian massacres; the other is the arrival of Ahmed Bey, an officer of the Turkish Naval Department, with authority to contract for the purchase of a vessel of war. The two events are doubtless closely connected with each other. We make very little question that Ahmed Bey has been sent here to settle the payment of the American claims, yet not directly. The Turkish Government does not like that way, and it has before now been known that what the Porte desires, if it must pay the indemnity, is to do it under the cover of a payment on some contract like that of a cruiser. It must not be imagined that Turkey is so impoverished that she cannot pay one hundred thousand dollars. It would be a bagatelle. She can do it well enough. But she does not wish to do it in any such way as would afford a precedent for the payment of demands by other Governments. It is understood that our Government has declared that it would not be a party to any such indication, and no doubt Secretary Hay has said so. But what can he do? If a man shall come to the State Department and present one hundred thousand dollars and shall say that he is commissioned to make that payment on behalf of the Turkish Government, can the Secretary of State refuse to receive it? Certainly not. We presume that that is what will be done. Some contract will be made, some payment made on the contract and the parties to whom the pay-

ment is made will be overpaid to that amount, which they will hand over to the United States Government and the account will be settled. Turkey does not like to pay it, but the United States will not be a party to any of the international jealousies or agreements which prevent other countries from pressing such claims. We have to consider solely our own interests, and American diplomacy has the reputation of being somewhat unconventional and peremptory.

It will be asked why England and Germany and Russia and France, some of which have much larger claims for indemnity, should hesitate to act with equal decision. The reason may well be that they have much larger concerns with the Turkish Government on their hands, and they do not care to meddle with such a paltry affair as these damages. It is not generally understood how serious have been the agreements that have been entered into between Russia and Germany and England during the past few months in reference to their relative spheres of influence in Turkey. To the public it has been covered and concealed under the show of railroad concessions, and Turkey has been practically forced to make agreements which really parcel out the control of Asia Minor, Armenia and Mesopotamia between Russia and Germany. It has been agreed that any railways in Northern Asia Minor, beginning with Bender Eregli, perhaps one hundred miles east of Constantinople, and taking in, as we understand it, all Armenia north of the central chain of mountains to Lake Van, shall be so far under the control of Russia that any concession for the building of railroads shall be given to that Power; and that means Russian influence. The southern portion of Asia Minor and all Mesopotamia, excluding Constantinople and the region thereabout, are within the sphere of the German railroad concessions, and that means German influence. For the present the districts about the Sea of Marmora and Syria are left out of this agreement, Syria being somewhat under French influence. The important phase of this agreement is that railroad rights do carry with them predominant influence and control, Asia Minor and Mesopot-

tamia down to the Persian Gulf are practically partitioned between Germany and Russia, and neither Power will interfere with the other in their respective limits.

It is not to be understood that Russia will build any railroads in the portion assigned to her. The only railroad that she might build would go through Persia to the Persian Gulf or the Arabian Sea, if England should not interfere—and England makes some claim of superior rights in Southern Persia. Yet Russia can hardly be at the expense, just now, of a Persian railroad, which Persia does not want; and, indeed, it is reported that she has renewed her convention not to give any railway concessions for another ten years. But Germany will, beyond doubt, push forward the road down the Euphrates or more likely the Tigris, for that matter is not settled, to its mouth. Already Germany is pressing in every direction its interests and its influence and control in this region. We do not suppose that the American exploring expedition in Southern Babylonia, which has now closed its work and is on its way to this country, has anything to do with the incoming of the Germans, for the time-limit of its concession had been reached. But it is very interesting that the two greatest of the ruins, Babylon and Warka, have become the scenes of fresh and strong German exploring parties, and other German parties have been at work in Southern Asia Minor. The railroad will be managed by Germans, and German influence will very soon be predominant over that whole region.

But how is it that Great Britain consents to this so easily? Is it because of her preoccupation in South Africa? Not at all. The concession for the Euphrates River railroad was ready to be taken up by an English syndicate, and money had been subscribed for it and plans had been made, when the British Government interfered and expressed its desire that this should be done by Germany. Germany becomes hereby a Mediterranean Sea power, while the Black Sea becomes practically a Russian lake; but Germany becomes now a buffer power, limiting the extension of Russia to the west, and, what is vastly more important, Germany is compelled to be the friend of Great Britain for her own protection against France and Rus-

sia in the Mediterranean. We may see here an explanation of the remarkable change that has taken place in the last few months in the attitude of the German Government and the German people toward Great Britain, a change from extreme hostility to cordiality. Whether England shall show equal complaisance toward Russia's ambition to reach down from Transcaucasia to the Persian Gulf may be a matter of more doubt. But now that Germany has its foothold on the Gulf it may be expected that Russia will be the more eager to reach the same goal. It might be expected that France would now be pressing for its share of the spoil in Palestine and Syria; but that Jerusalem should ever become French can hardly be expected so long as the Czar is at the head of the Orthodox Greek Church.

If we have rightly interpreted the conventions or treaties, nominally on railroad concessions, which have been entered into between Russia, Germany and Turkey, they make for good government and peace, and they make also for the protection of Christians in Asia Minor. One of the first results appears in the protest which Russia has made against the continued oppression of the Armenian Christians. The German control will develop wonderfully what is one of the most beautiful and fertile regions on the face of the earth, as well as of the highest historical interest. History is making in these days, and the century is ending with a rich promise for future civilization.



MR. A. D. WOLMERANS is a member of the Transvaal Executive and is one of the deputation now in this country. In 1895 he was the leader of the Kruger party in the First Volksraad, and one act of his then is worth mentioning just now. A certain smallpox notice had been proclaimed restraining all natives from moving indiscriminately from place to place. A native named April and several others, had, at the expiration of his term of service, on the farm of one Prinsloo, removed to the farm of Mr. Boshoff, the Treasurer-General. Prinsloo took advantage of the notice to keep April and his family in enforced service on his farm, and appealed to a field cornet of the district, under whose decision April

[BY H. N. BRADFORD IN THE "MORNING LEADER."]

There is only one thing really incongruous about the town of Saloica. The Turkish warships which lie in its magnificent roadstead do really float. Otherwise they have so much the air of antiquities that you expect to find them beached beside the Crusaders' Castle or the Roman Triumphal Arch. All else that is Turkish has receded. The bustling dirty town is filled solely with Greeks and with Jews. The Turks have been driven up the hill, and they live now in idyllic peace far from the noise of the quay among the ruins of a great wall built by the Franks in the Middle Ages. It seems a little odd that the ships have not followed them. I was speculating on the bridge of an Austrian Lloyd liner whether there were really any men on board those silent hulks, when a boat put off from the largest. It was actually the Turkish Admiral coming to board us. Nechim Pasha was a tall, thin man, who wore a long blue frock-coat—it hardly occurred to one to regard it as a uniform. In his youth he had studied in Portsmouth, and he spoke a slow and decorous English of his own—a prematurely weary man, whose interests were behind him. He talked for a while in Turkish with the captain, and then for my benefit he lapsed into English. He gossiped of our naval heroes.

"Nelson—a very great man, a very brave man—but he never fought very far away. What is the Mediterranean after all? A mere lake; you are known in every port. No, no. My hero is Captain Cook. He sailed round the world and he brought back his ship."

This struck me as rather quaint, but the Austrian captain could hardly control himself. He had scarcely bowed Nechim down the ladder when back he came in a positively indecent state of merriment.

"Poor old Nechim," he exclaimed. "They call him 'Nechim the Navigator'—the first Turk who ever sailed through the Suez Canal. But they'll never repeat that experiment." And then he told me how it happened.

Nechim was still a young man in those days. His shoulders did not stoop then, and he got his uniforms made by a European tailor. He could talk English quite fast. He read scientific books, and he dreamed of building up a great Turkish navy. About that time it had just dawned upon the world that a Great Power had arisen in the East. We were all sending out our warships with presents to the Emperor of Japan for his coronation ceremony, and it struck the Sultan that he, too, might as well be represented. The exchequer was ransacked to find presents, and by dint of unknown iniquities a magnificent jewelled sword and sheath was at length procured. There was very little competition among the Turkish captains to take it to Japan. Some of them had sold the engines of their ships, and those who still had engines were doubtful whether they would work. But Nechim was young and ambitious, and painfully inexperienced. He was proud of his cruiser the *Fuad*—and he spent his fortune in unnecessary bribes to officials who were only too glad to find a man eager for so perilous an adventure. Nechim had to find money for coal and money for rations. Twice he fell ill under the strain, but at last the *Fuad* started, two months after the ships which left London and Odessa on the same mission.

She was delayed at Port Said and again at Aden. Nechim's first lieutenant was a *Fuad* spy, and at every port which the *Fuad* made he went on shore to send telegrams to Constantinople. At Port Said he denounced Nechim for having in his cabin a copy of Byron's works. At Aden he complained that he had accepted the photograph of the English Governor. The voyage from Aden to Singapore was a nightmare. Nechim grew thin, and there was grey in his hair, but every day at sunset he assembled his crew on deck. They tightened their belts over empty stomachs, raised their rifles to the salute, and sang with the unquestionable loyalty of the Turkish peasant, "May the Sultan live for ever."

So they came at last to Singapore. There they found the English and Russian boats on their way home from Japan. Their crews looked fat, and on shore they had money to spend. They were loading coal all day, and Nechim looked on with despair in his heart. He had emptied his own hunkers, and there was hardly a dollar in his money chest. The jewelled sword gleamed from his cabin wall, lit up his dreams, and would not let him forget that he had still to reach Japan. He went on shore at once to telegraph to Constantinople for funds. But the telegraph clerks would not give him credit, and for three days he lay in his hunk with his face to the wall. Meantime the lieutenant whom the Palace had sent to spy upon him was telegraphing daily to Constantinople. God and the Prophet alone know what lies he telegraphed, and where he found the money. But at last the day came when Nechim rose up from his hunk a changed man. It was Friday, but he did not visit the mosque. He sought out a Malay merchant, and to him he sold every ounce of powder in the *Fuad's* magazine. And then he telegraphed for money.

The money did not come, and the hills rained in. From a Chinaman Nechim had bought rice for his crew, from a Malay some miserable sheep. But no one would give him coal on credit. It was only when the Chinaman complained to the English Governor that the wealthy Moslem merchants of Singapore subscribed to buy coal for the *Fuad*. They had come to regard her as a scandal to their religion. Finally she sailed at daybreak, her hills unpaid, her crew comparatively hungry, but praising God that her bunkers were full for her sins. She had a mouth in Singapore.

Once at sea Nechim knew hotter than to make for land so long as his coal lasted. He cut down ratons as his days lengthened, spread sheets for rain-water, and sailed stolidly on. His charts were antiquated, his compass needed regulation, and the *Fuad's* aides were covered with barnacles. Typhoons came and went, but the crew met regularly at sundown and prayed for the Sultan through the riot of the storm as though nothing were amiss. Somehow the *Fuad* blundered through it all, and her crew had no idea that they had done what only heroes or madmen would have attempted. But she sailed so

slowly and her sailors stoked so badly that her coal once more began to give out. She had avoided Hongkong, for Nechim was not anxious to give his lieutenant another chance of reaching the telegraph. But at Shanghai she had no choice but to put in again. This time Nechim had no hesitation. He had left his Western notions behind him at Singapore. He went straight to the Chinese Viceroy, and sold the jewelled sword and scabbard which Abdul Hamid had destined for the Emperor of Japan. With the proceeds he brought coal. To some it might have seemed that a further prosecution of the adventure was unnecessary. But the Turkish mind works in a mysterious way. Low as Nechim had fallen, he still retained his Turkish habit of obedience. His orders were to go to Japan, and to Japan he went.

The voyage to Nagasaki was comparatively uneventful. But the appearance of the *Fuad* occasioned some surprise. Nearly a year had passed since the Emperor's coronation, and the Japanese officials had forgotten all about it. The Harbour Master, moreover, had never seen a Turkish flag before. When the strange warship sailed slowly and unsteadily in, there was something like a panic in the town. She fired no guns by way of salute. Nechim, however, was a man of resource. He sent a polite letter in excellent English to the commander of the port, requesting the loan of a little powder to replace that which he had sold in Singapore. He told of desperate adventures with pirates, and spoke modestly of the performances of his battered vessel. This little business over, Nechim prepared his maststroke. He had to give the Emperor a present, and he had also to get back himself. Accordingly, he sold the *Fuad* to the Japanese Government for a trifle, and with the proceeds he paid the passage home of himself and his crew. The lieutenant he carefully left behind. Nechim is now a Rear-Admiral, but he always takes care that there are no boilers in his flag-ship. He is quite content to rest on his laurels as Turkey's only navigator.

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By

REV. W. S. NELSON.

1901.

Printed at the American Mission Press, Beirut, Syria.

P R E F A C E.

At the opening of the twentieth century it seemed fitting to the members of the Tripoli Station to prepare a record of God's workings in this corner of the vineyard during the past fifty years. The following brief statement has been prepared amid the press of regular duties, and is sent out to the friends of "The Kingdom" to encourage faith by showing that "hitherto hath God helped us," and to stimulate a more earnest effort in the future, for "there remaineth yet very much land to be possessed." With grateful love for our Captain's past guidance, let us move forward with full confidence in the fulfilment of His wise purpose.



HAMATH WATER WHEEL.

These wheels are a characteristic feature of Hamath. This one is eighty feet in diameter, and is turned by the swift current of the Orontes. In revolving, hollow boxes in the rim are filled with water which is thus raised to the top of the aqueduct, through which it flows to the gardens and houses of the city.

THE KINGDOM IN NORTHERN SYRIA.

1. BEGINNINGS.

IN November, 1848, in pursuance of the decision of the Syria Mission, then under the care of the American Board of Commissioners for Foreign Missions, Rev. D. M. Wilson and Rev. Horace Foot with their families came to the port of Tripoli (El Mîna), to establish new work and claim new territory for King Immanuel. It was not a cordial reception they found, and those early years were full of trial to patience and faith. For a long time the attendance at preaching services was reported as averaging three or four, and when it reached so high as ten there was great rejoicing.

2. ROLL OF WORKERS.

The list of those who have served the Lord in this district is a long one ; some of the individuals have passed over into their Master's presence, while some have removed to other spheres of service, and the rest, still upon the ground, have entered into places prepared by faithful predecessors, and are reaping the harvests in whose preparation others have toiled. In 1870 the Syria Mission was transferred to the care of the Presbyterian Board of Foreign Missions, with which it is still connected ; but the following list includes all the workers in the Tripoli field under appointment of the two Boards.

In Tripoli Field :—

1848-1861	Rev. D. M. WILSON	Part of the time in Hums. removed to U. S. in 1861, where he died in 1887.
	Mrs. WILSON	Died in 1899.
1848-1854	Rev. HORACE FOOT	Returned to U. S. in 1854, where he died in 1887.
	Mrs. FOOT	Died at sea in 1854.
1856-1861	Rev. J. L. LYONS	Transferred to Sidon and went to U.S. in 1863, where he died in 1888.
	Mrs. LYONS	Residing in Montrose, Pa.

- 1856-1860 Rev. H. H. JESSUP Transferred to Beirut.
 1858-1860 Mrs. JESSUP Deceased.
 1856-1856 Rev. WM. AIKEN Resided at Hums and then transferred
 to Kefr Shîma in 1857. Deceased.
 Died in Hums.
 1863-1883 Mrs. AIKEN
 Rev. S. JESSUP Transferred from Sidon, where he also
 spent 1866-1868. Removed to Beirut
 in 1883, and thence to Sidon in 1896.
 Died in Beirut in 1895.
 1863-1867 Mrs. JESSUP
 Rev. GEO. E. POST, M.D. Returned to U. S. in 1867, and then re-
 turned to Beirut.
 Mrs. POST.
 1867-1868 Rev. S. S. MITCHELL Returned to U. S.
 Mrs. MITCHELL Died in 1890.
 1867-1870 Rev. J. N. LOWRY Returned to U. S., where he died in
 1871.
 Mrs. LOWRY Died in 1872.
 1871-1887 Rev. O. J. HARDIN Transferred to Suq el-Ghurb.
 1873-1887 Mrs. HARDIN.
 1871-1875 Dr. G. B. DANFORTH Deceased.
 1871-1875 Mrs. DANFORTH³ Died in Shwifat in 1881.
 1873-1874 Mrs. SHRIMPTON.
 1873-1875 Miss KIPP Returned to U. S.
 1875-1876 Miss MARY S. HANFORD.
 1876- Miss H. LA GRANGE.
 1876-1879 Miss E. THOMSON Transferred to Beirut.
 1879-1883 Dr. CHAS. WM. CALHOUN Deceased.
 1879-1880 Miss SUSAN H. CALHOUN Transferred to Shwifat. Now Mrs.
 Ransom of the Zulu Mission.
 1879-1883 Miss FANNIE CUNDALL Returned to U. S.
 1883- Rev. F. W. MARCH Transferred from Zahleh.
 Mrs. MARCH.
 1883- Dr. IRA HARRIS.
 1885- Mrs. HARRIS.
 1883-1895 Miss M. C. HOLMES Returned to U. S.
 1888-1895 Miss M. T. M. FORD Returned to U. S. and subsequently
 returned to service in Palestine.
 1888- Rev. W. S. NELSON.
 Mrs. NELSON.
 1895-1896 Miss FANNIE M. JESSUP Resigned to be with her father.
 1896- Miss BERNICE HUNTING.

3. TERRITORY.

The territory of the station is a large and varied one, and has not remained always of uniform dimensions. The original purpose seems to have been to claim the whole of northern Syria so far as Arabic is the current language, and thus reach the other American Missions of Asia Minor. Some work had been done in Aleppo, but that city was not occupied for long as a missionary residence, and no work was done there for the Arabic-speaking population until 1893, when it was under the care of the Tripoli station for a time, but was transferred to the English Presbyterian Mission in 1897. Neglecting this temporary occupation of Aleppo, the Tripoli field includes all of northern Lebanon, together with the plains and mountains farther north to the vicinity of Aleppo. The Reformed Presbyterian Mission of Latakia directs the work along the coast from Tartoose to Antioch, extending up into the Nusairiyeh mountains so far as a jealous government will allow. With this exception the Tripoli station has no assistance in the evangelizing of this large district. To the east the district touches that of the Irish Presbyterian Mission of Damascus. To the south it borders on the Beirut and Lebanon stations of the Syria Mission. To the north-west it reaches the outposts of the Reformed Presbyterian Mission, while to the north is the broad district between our northern out-stations and the city of Aleppo. In this wide belt there is absolutely no evangelical agency. The area of the Tripoli field is thus between four and five thousand square miles, or approximately the size of Connecticut. But whereas that state is covered with railroads and it is possible to cross it in any direction in a few hours, this Tripoli field has not a mile of steam railway, nor is there a carriage road in operation except the one connecting the cities of Tripoli, Hums and Hamath. Over this road clumsy diligences pass to and fro every day, but otherwise the best mode of travel is on horseback over mere bridle paths.

The physical character of the region is very much diversified. Directly back of Tripoli the Lebanon range reaches its maximum height of 10,000 feet in the peak that looks down upon the famous old group of cedars, the last remnant of the ancient forests which

once clothed the whole range with beauty and furnished material for King David's gorgeous palace and his son's more magnificent temple of Jehovah. In the whole Lebanon district the land is rough, the mountains being seamed by deep and rugged valleys, while the roads often cling to the sides of threatening precipices. The same is true and even more emphasized in the Nusairiyeh mountains, for the people are poorer and less enterprising, and the roads are of the worst description of mountain paths. Between these two mountain ranges and extending down to the sea are broad fertile alluvial plains, where one is in danger of being carried away by a sudden freshet in attempting to cross an apparently innocent creek. Bridges are infrequent, and used only in extreme necessity. It is no uncommon sight in winter, after heavy storms, to find a traveler sitting upon a river bank waiting for the waters to subside sufficiently for his little donkey to carry him across. Or, in the midst of summer, the incautious traveler may be dangerously mired in the fields submerged by irrigation, or may lose his footing in a treacherous channel made to carry the water to some thirsty field. In the season of plowing also, the road is plowed under with the adjacent fields, and only one thoroly acquainted with the district can tell where the road *ought to be*. Again to the north and east of these mountain ranges the broad plains extend out as far as the eye can reach in unbroken levels, suggestive of the prairies west of the Missouri. In fact the Syrian desert is our border to the east, and the wandering Arabs of the desert are our next door or rather *out door* neighbors, and occasional visitors.

4. CITIES.

In this district are no less than a thousand towns and villages of almost every description. There are three considerable cities. Tripoli itself is really two distinct towns. The city proper lies about two miles from the sea shore, near the edge of the first ridge that rises toward the mountains. It has a population of about 30,000, of whom some four-fifths are Mohammedan and the remaining fifth belong to various oriental Christian sects, the largest being the Orthodox Greek. The wealth of the city consists chiefly

in extensive orange gardens, which furnish an export of near a quarter million boxes of fruit each year; and the soap factories which turn great quantities of olive oil into an excellent white soap much sought for in other parts of the land.

The Port of Tripoli (El Mina) lies at the shore, and is connected with the city by the only tramway in Syria. The population is about 8,000, with a larger proportion of nominal Christians than the city proper. The chief activity of the port is in connection with the steamers that call here for oranges, wheat and barley, exported in large quantities to England. There is a large element in the port population of people from various Greek and Italian cities, and the moral standards of the people are conspicuously low.

The missionaries have always lived in these two parts of Tripoli except for a few years when Hums was treated as a separate station with missionaries resident there.

Hums is the next city geographically, as it lies about sixty-five miles north-east from Tripoli, and is reached by the daily diligence over a fairly good turnpike. It is the ancient Emesa of Roman history, and lies on the broad plain thro which the Orontes flows in its northward course. Near the city is the artificial lake made by a dam which checks and regulates the flow of the Orontes, preventing its serious diminution during the long drought of summer. But for this regulated flow of the river, the cities of Hums and Hamath would be almost uninhabitable. The city is predominantly Moslem, and has a population variously estimated at from 60,000 to 80,000. Only within a few years has a bell been tolerated in Hums, while it has no less than forty minarets from which is heard the daily call to Moslem prayer. Women must be closely veiled in public, and the whole social life of the city is on the strictest Moslem plan. The chief industry is weaving, and the city has had a name for handsome oriental silk goods. But European power looms are proving serious rivals, especially in the cheaper cotton fabrics, and the prosperity of the people has long been on the decline. Living is cheap, however, and a weaver who has regular work at twenty cents a day has no serious fear for his family so long as health lasts. The sound of

the looms is heard long before daybreak, and work continues by lamp light far into the night. Under such conditions of life, not much of happiness or good cheer is to be expected, and Hums is a sad and gloomy place.

Hamath lies thirty-five miles north of Hums, and is not far from the same size and of the same predominating Moslem character. To this day no church bell has been hung in Hamath, altho it is the seat of a bishop. This city also lies in the Orontes valley, the river, in fact, flowing thro the heart of the city and making rich its gardens. The city rests in a hollow basin far below the general level of the plain, and is exceedingly filthy, the narrow streets being cleaned only when a heavy rain storm washes them out. In summer the heat is intense, and hence acute ophthalmia has its victims in almost every household. The people have even less enterprise than their neighbors in Hums, and hence the conditions of life are even harder.

5. THE POPULATION.

The character of the population is as varied as the face of the country. There are hardy enterprising mountaineers, of whom hundreds have emigrated to all parts of the globe. They talk intelligently of Dakota, Manitoba, Alaska, Hawaii, Singapore, Australia, Madagascar, Johannesburg, Sierra Leone, and every part of South America and the West Indies. There are the pompous, self-complacent people of the cities who think they have nothing to learn from London, Paris or New York. There are the oppressed and ignorant peasants who have become timid from long continued hardship, and live little better than their beasts of burden. There are the haughty but interesting Arabs of the desert, whose raids carry terror to peasant villagers and innocent travelers.

In religious belief the variety is no less. The ruling class are the Mohammedans. Satisfied with their formal observance of the rites laid down in the Koran, proud of the pilgrimage to Mecca, haughty and arrogant in their sense of power over the despised Christians, they feel no need and are calmly indifferent to all the claims of the Gospel.

The Nusairiyeh are really heathen, but are treated by the government as Moslems, and in many villages have assumed a formal adherence to Islam and worship in the mosque. Work among them is very difficult because the government makes every effort to prevent their enlightenment, and because long oppression makes them suspicious of all strangers, and secretive of everything connected with themselves and their beliefs.

The nominal Christians are of many diverse and hostile sects. Few of the people have any intelligent understanding of the tenets of their own church. Family considerations are sufficient to keep them in the sects to which they were born. Sometimes a family or faction will go over bodily to another sect because of some quarrel, but almost as often the whole party returns to its old allegiance when the quarrel has been adjusted or anger appeased. No sect makes any effort to win adherents from non-Christian sects by argument or persuasion. The papal off-shoots from the older sects try to win adherents by the promise of political assistance from France. Otherwise the various sects are satisfied to hold their own in numbers, and merely strive for an increased influence in political circles. The ecclesiastical chiefs are not leaders of religion, but political agents. When there is occasion to elect a bishop, no one asks about scholarly attainment or personal piety, but merely about executive ability and influence in government circles. It is not too much to say that the oriental Christian churches are more properly political and social clubs than religious organizations.

There is a wide difference among these sects as to their accessibility to evangelical influence. In the Tripoli field, the Orthodox Greek sect, though the largest, has always been the most accessible of all. The church authorities make no objection to the reading of the Bible by their people, and as a rule there is no obstacle to the education of their children in evangelical schools. The ecclesiastical curse is seldom invoked in these days, and in general the door of access is wide open. This is not always true however. Recently a young man in a certain bigoted village had become enlightened and given himself to Christ, with the purpose of publicly professing his faith in the evangelical church of a neigh-

boring village. One Sunday, while he was spending the day as usual with his new-found Christian brethren, the priest of his village pronounced a curse upon every one who should have any intercourse with the renegade. When he returned at evening, quite ignorant of what had occurred, he met a friend and said, "Good evening." "Good evening" was the response immediately followed by the exclamation, "There, I am under the curse for greeting you." Then he met another with the same experience. Then he met two friends, one of whom kept silence, but the other responded, saying, "There, you have made me take a curse." Reaching the house his parents welcomed him, whereupon he said, "How dare you address me, do you not fear the curse?" "This is no time for talk," they said, "come and have supper." "No," he replied, "I do not care to eat now, I want to read and pray." In the evening some relations came in and tried to persuade him to make some concession for the sake of peace, saying, "When you have three or four companions you can come out openly." He again sought strength in prayer and answered them, "No, I am ready to bear anything for Christ, let them do what they will."

The Russian propaganda is doing much to consolidate the Orthodox Greek sect, and by furnishing free schools for the children is drawing many away from evangelical influence. However, in all these new schools the Gospels are used as reading books, and "God's word shall not return unto Him void."

The Greek Catholic sect is an off-shoot of the above, its adherents having accepted papal supremacy. This sect always springs from a family quarrel or factional split in a village, the weaker party seeking outside aid to establish its claim or secure its object. A family or a priest sometimes changes back and forth more than once between these two sects. Naturally in such a state of affairs the Greek Catholic sect is even more devoid of spiritual power than its rival.

A third sect, not large in numbers nor strong in social influence, is the Syriac or Jacobite Church. Their sacred language is the Syriac, tho none of the people understand it, all of them using the current Arabic of the country. In this sect there is perfect freedom to read the Bible, and within the last decade a large num-

ber of people have become evangelicals, and the work is spreading in a most interesting and encouraging way. One of these people recently expressed his idea of the uselessness of worship when conducted in an unknown tongue. When asked why he preferred Protestant worship, he said, "Once I went to the old church and the priest was reading something in Syriac, and I could not understand. I saw the man before me had some coins tied in the end of his kerchief, so I went to work very carefully and untied the knot and appropriated the coins. Now how did I know the priest was saying 'Thou shalt not steal?'"

The Maronite sect presents still the most determined and united front in opposition to evangelical truth. Every Maronite village has a large number of zealous and bigoted priests. They forbid the reading of any publication of an evangelical press. The Bible is rigidly withheld from the laity. Even the Jesuit translation of the Bible is sold at so high a price that few can secure it, while the Jesuit commentaries and system of theology are issued at ridiculously low figures. Whenever there is danger of evangelical influence in a Maronite village the priests harangue against Protestants as the vilest of all beings to be shunned as one would shun the devil himself. It is amazing to hear what absurd stories of the priests receive ready credence from the simple people.

6. FORMS OF WORK.

At the very beginning the missionaries sought to make personal friends among the people, and so gain access to their homes and places of business. A school was opened so as to gain an influence thro the children. Ambitious young men were gathered about the missionary and instructed in English. Regular Sabbath services were started, first in the house of the missionary and later in a room leased for the purpose. In connection with this first place of public worship the Americans gained a good name with the people, who credited them with power to cast out evil spirits since the place had been occupied as a drinking saloon. It was not for twenty years that medical work was opened, and still longer before the educational effort had developed into a boarding school for girls.

Here we have the various forms of activity all aiming at a common end, the salvation of souls. In a Moslem country indirect methods must be used almost invariably at the beginning. No great impression can be made upon the stolid, self-satisfied mass of Islam until we can show them a pure spiritual Christianity. Street preaching is not possible under Moslem rule. Direct evangelistic work makes small impression. The people feel no need in this direction. They *do* want physical healing for their sick and instruction for their children.

The medical work gives a ready access to all parts of the field. No bigotry or superstition will keep the sufferers away from the doctor. While under the influence of anxiety and suffering the heart is tender and ready to receive religious instruction. Then gratitude extends a cordial invitation to the doctor to visit the distant village home. From every part of the field, from every type of religious belief the sufferers come with their friends. Some stay but a day or two, and some remain for weeks. They take away some religious ideas and often the printed Gospel and Gospel tracts. The doctor's fame is spread abroad, and wherever he goes the door is open. Moreover, whoever goes with him is cordially welcomed. Thus the evangelist gains an entrance and a hearing where he would receive scant courtesy and no attention if he went alone.

The desire for education is universal in Syria, and it is difficult to find a village where a school is not eagerly desired. For a long time the American Mission schools were the only ones to be found, and they were eagerly sought wherever the bigotry of the people would permit. The Bible was always the main text book and so the acceptance of a school meant the acceptance of Bible instruction. By this means the printed Word with Gospel hymns entered hundreds of homes in all parts of the land, and some evangelical truth was planted in thousands of youthful minds. The school-room was also a center for Sabbath gatherings for religious instruction of the children and for public worship. In many towns where the proposal to open a place for Protestant worship would have met violent opposition, the people have urged the opening of a school for their children, and the school so opened has become



Aleppo Mosque.



Tripoli Dispensary.

an evangelical church.

But day schools give only a limited opportunity to influence the children and impress their heart. For the best results it is desirable to have them under our influence continuously. For this reason it was early seen that boarding schools for both boys and girls were most important agencies. Moreover, in no other way can the teachers for village schools and pastors for the churches be raised.

Thus the general work of the station settled itself into these various departments :—

1. *Medical*, centering in a dispensary with daily clinic at Tripoli, and frequent tours in new and old regions with occasional visits to the large cities.

2. *Educational*. Day schools were opened wherever the people showed a readiness to receive them and to bear a fair share of the expense. A boarding school for girls in Tripoli is under the charge of American ladies. Promising boys from all parts of the field are assisted to go to the College in Beirut or to the boarding schools at Sidon and Suq el-Ghurb.

3. *Churches* are organized wherever there is a suitable number of evangelical communicants, and a native preacher provided to conduct their worship.

In all departments of the work the principle of *self-help* is made prominent, the aim being everywhere to secure a self-supporting, self-governing, aggressive church organization, and to encourage manly independence in paying for medical attention and education of children.

The ordained missionaries do not act as pastors of the new churches, tho they administer the sacraments until such time as the way is clear for the installation of a native pastor. They are overseers and guides in all the work, giving their time to stated visitation of the outstations where work is in progress, and in seeking openings in new directions. The married ladies of the station give much of their time to the conduct of women's meetings in their own homes and in other neighborhoods wherever possible. The ladies in charge of the boarding school also do similar work so

far as the exacting duties of the school permit, and all the ladies exert a wide influence in the outstations by means of occasional tours, helping the teachers' wives and female church members to realize their privileges and responsibility in the Master's service.

7. THE CHURCHES.

At the present time, after fifty years of missionary service, there are in our district eight organized churches. Since 1890 these have been united in a Presbytery. Each church has its session, in whose hands are all matters of discipline, and to whose decision are referred all matters affecting the welfare of the church. In the Presbytery the preachers and elders meet for conference, and have gained much experience and ability in the conduct of their united work. The growing zeal in the matter of giving for self-support has been very encouraging, and these eight churches, which gave almost nothing ten years ago, contribute nearly one-third of their entire expenses for both preaching and education.

The Tripoli church is a small one, composed almost entirely of people who have moved in from various villages, and are not blessed with much of this world's wealth. They worship in Talcott Hall. It was erected in the grounds of the Tripoli Girls' School in 1891 at an expense of something over four thousand dollars. The larger part of this was raised and contributed by the Misses Talcott, of Elizabeth, New Jersey, and a thousand dollars was given by the late Miss Carter, of Geneva, N. Y. The benches were provided by the late Rev. Geo. P. Hays, D.D. It is a plain but commodious and pleasant building, which affords a suitable place for school exhibitions as well as for Sabbath worship.

Work in Hums was begun in 1856, and the church now has one hundred and forty-five names on its roll. The building in which they worship was erected in 1871. A decade ago it had become far too small to accommodate the regular congregations, and a movement was started for an enlargement and for replacing the old dirt roof with a permanent one of corrugated iron. A timely gift of five hundred dollars from the late Mrs. Wm. McKee, of St. Louis, enabled us to help the brethren to this extent. The work was completed at a cost of nearly twice this sum, the balance



Tripoli Girls' School and Talcott Hall.



Village house in Hadeth where Tripoli missionary families have spent some summers.

being raised cheerfully by the church members. The building is now ample in dimensions, light and airy, and perfectly protected by a substantial iron roof. When the old roof was to be removed, funds had begun to run low, and it was proposed to have a roof-bee. All the members came together in their work clothes, pastor, doctor, merchant and laborer, and all joined heartily in the work, carrying out the baskets of loose dirt until all was cleared away. Naturally this gave them a new sense of ownership in their church.

Some years ago a school committee was chosen in the church, and has full charge of the three schools connected with the church in Hums. Two of these, one for boys and one for girls, are held in rooms adjoining the church premises. The third is in a new section of the city beyond the old walls. This committee arranges the teachers' salaries, and pays them from month to month, receiving from the missionaries the sum that has been assigned to school work in Hums. The expense of the schools is more than twice the sum received from the Mission. A plan was started by the richest man in the church and cordially supported by the rest, to provide a permanent building for the school in the suburbs with the hope that sometime a second church would grow out of it. Land was purchased and a room erected without expense of any kind to the Mission. This same member has also laid a plan by which he hopes to provide at least a partial endowment for this school.

The church at Hamath is a daughter to the one in Hums, the work being begun by a deacon of the older church sent out by his brethren in 1869. The number of members is not large, and the work has had many discouragements, but there is a small band of faithful and zealous believers at present. A church building has never been erected, tho it has been earnestly desired by missionaries and people for many years. The services are held in a small room rented for the school. It is ill adapted for the purpose, very hot in summer, small, and yet expensive. A fund has been started for the erection or purchase of a building, and about three hundred dollars are now placed at interest until the way may be open to procure a suitable building. The members of the church

may be counted upon for a like sum when the time comes, but the balance must come from elsewhere if the old city of Hamath is to see a worthy place of evangelical worship in this generation.

The village of Mahardeh stands out as one of the most interesting and encouraging of the outstations of the Tripoli field. It is some twelve miles north-west of Hamath. The history of the work in this place would be essentially the life story of the preacher, Habeeb Yazji. In 1864 he became interested in the truth thro the visits of a colporteur to the village. Fearing his father, he did not dare at first exhibit any interest. On one occasion he learned that the colporteur was at the house of the Sheikh. He wanted to hear the reading, but feared his father. Finally he left his loom and stole to the public room, intending to listen silently to the discussion. On reaching the place he found his father seated among the people listening. Thus encouraged, he sat down and passed a delightful evening. The father's presence indicated no real interest in the new faith, and while he depended on Habeeb's judgment in all other matters, he never, to the day of his death, became reconciled to the change of faith, and never attended a Protestant service.

It would be too much to tell all the various forms of persecution. More than once Habeeb was driven from town and took refuge with friends in Hamath, and again in a Moslem village. His wife was taken from him, his life was threatened, and once the people gathered for the purpose of burning him to death. He did not know what the end would be, but sat at his window hearing the angry cries of the turbulent crowd below demanding his life, and waited the end without concern, finding perfect peace in God's word and prayer. The courage of the mob gave way, and they dispersed without any apparent cause. All this has ceased. It was my pleasure to welcome the old mother and several relations to the communion table. The church now numbers seventy members, and the Protestant community is thoroly respected. For many years the public services have been held in Habeeb's house, at no small inconvenience and expense to him. The room has long been too small for the regular attendants. Many efforts have been made to secure a more suitable and commodious place of worship,

but bigotry has always interposed efficient opposition. A few years ago two rich men in Hamath bought a large interest in the village, and having received good crops, felt like investing more money upon their property. They enclosed a tract of one and a half acres with a high substantial stone wall, and built a large store house in the enclosure, planning some day to put a house on top of it. One of these men had beguiled the Protestants with fair but false promises of help, only to show himself finally as the real enemy of every movement in their interest. Finally these two men had a quarrel, and having poor crops for two successive years were both hard pressed for money. They dissolved their partnership, divided their lands, but could not divide this store house, and neither was able to buy the other's share. They were compelled to turn to the Protestants, and were glad to sell them the property at a reasonable price. There was a small fund on hand, given for this purpose, more was raised in Mahardeh, still more from members of other Syrian churches, and from American and English friends, so that the building was fully paid for, and at last the Protestants of Mahardeh have a building with ample accommodation for years to come.

This church pays half its preacher's salary and nearly half the expenses of its school.

The village of Safita lies about forty miles east of north from Tripoli, at the edge of a broad and fertile plain. It is the site of one of the most interesting Crusader remains of the country. This is a large rectangular tower some eighty feet high, the perpendicular walls being composed of large finely dressed blocks of lime stone. The lower story of the tower is the Greek church of the village, and above this is the spacious old banquet hall of the Crusaders, while the flat roof above gives some of the grandest views in the country. This town is the seat of the Bashur family, for several generations the feudal masters of the whole district. They rule the poor peasants with a rod of iron, recognizing no law but that of force.

Here is a small evangelical church founded in 1864. The Bashur family carried their oppression too far; the poor people fled to the foreigners for protection, learned something of evan-

gical truth, left the old church and formed a new Protestant organization. They worship in a substantial stone structure, to which is joined a simple residence for the preacher.

Amar is a village of very different type. There is no rich and powerful family. All the inhabitants are peasants and almost uniformly poor. The houses are extremely simple, people and cattle sleeping in the same room, the warmth of the latter making them most acceptable neighbors to the owners in winter.

In 1878 some of the people asked for a teacher for their children. At first no one cared for evangelical religion, but after a time four or five men began to meet with the teacher each evening to investigate these matters. They were slow to reach a decision, and each one distrusted his comrades; but each in his own way and at about the same time concluded to cast in his lot with the new faith. In 1880 the first communion service was held in Amar, the sacrament being administered to four men, who thus became the nucleus of a new church. They met severe persecution from their families, but all remained steadfast. A hostile governor has at times closed the school. On one such occasion the school was re-opened on condition of receiving only Protestant children. One of the leading Greeks brought his son and asked why he was not admitted. The teacher explained, but the father replied, "But I am a Protestant! Why I cursed the bishop!" The teacher was hardly convinced by this argument.

The church is now in a prosperous condition, and fully half the village is in sympathy with evangelical worship. The church has lost much by emigration, and no less than eighteen of its members are now in So. Bethlehem, Pa., where they are most grateful for the kind attention of the Presbyterian church of that place and its pastor. The plain stone chapel built in Amar in 1883 has been doubled in size, and is none too large for the regular congregations.

Beinu is a village dominated by a rich and proud family. The work began in 1866, but has never been vigorous. The small church has been seriously crippled by the emigration of its strongest younger members to America. The chapel was built in memory of the Rev. Isaac Riley in 1883, and has been improved in 1900 by

a tile roof thro the generous help of Mrs. Riley.

Minyara is a large village some twelve miles north-east of Tripoli. The people are farmers and artisans. In 1885 the teacher in a neighboring village came to Minyara to offer condolences at the death of one of the leading men. He took the opportunity of this visit to read from his Bible and gained the attention of the son of the deceased, now become head of the family. Other visits followed, and it was not long before interest led to conviction and several were prepared to accept the evangelical doctrine. Hostile opposition closed the school, only leaving the teacher free to spend more time in visiting his new friends. They learned the meaning of prison walls. They were forbidden to gather for worship, even under the fig trees in the open fields. Soldiers were quartered upon them. But here, as always, opposition was futile. A small room was built for public worship, and a school opened in it. By 1891 it was too narrow, and was enlarged. Before the work was done it was again inadequate, and in 1892 a timely gift from the late Mrs. Wm. McKee and her daughter, Miss Ellen McKee, of St. Louis, made it possible to erect the present plain but suitable church. There are now one hundred and fifty-three names on the church roll, tho many of these are in America seeking to improve their fortunes. Quite a colony of Minyara Protestants exists in Sao Paulo, Brazil.

This completes the roll of the eight churches now constituting Tripoli Presbytery, and under the care of Tripoli Station of the Syria Mission.

But that is not all of our work. We have communicant members scattered in other places where the numbers are not sufficient to justify separate church organization, but where the sacraments are administered by the missionary at his quarterly visits. There are eight such places where the sacraments are stately administered, and others from which individual members come to one or other of these centers to partake in the service. Schools are conducted in other places where the work is still in an elementary stage. Space cannot be given to describe these places in detail, but some mention should be made of them.

Evangelical work has made much progress among the Syriac

villages on the plain east of Hums. One young man of this sect was ill at ease. He sought comfort and relief in every way appointed by his church, but without finding rest. At length he read a tract, "Looking to Jesus." This was a new idea to him, but he found peace as every sinner does who looks to Jesus. There are now twenty-six communicants from these villages enrolled as members of the Hums church. In Feiruzeh a house has been bought with one large room for services, and another for the preacher's family. In Im Dulab a room has been secured in which the teacher lives, conducts his daily school, and holds Sabbath services.

In Yazidîa we have a daughter promising to outstrip her mother. The work began by the visits of an earnest member of the Safîta church, some three miles away. The people are very simple and poor, but desire the Gospel. When the first missionary visit was made to the town the opposition party organized a tin can serenade. On the next occasion the leading opponents needed medical treatment, which was readily furnished by the missionary physician, and since then open obstruction has ceased. A dozen persons have been received into church fellowship, and a school is in operation. The Board has been asked to appropriate a small sum to help this young church to a suitable place of worship.

Sheikh Mohammed was one of the early outstations, and a small school house was erected ; but the work broke up, and for years nothing was done and little hope was entertained. A few years ago a zealous member from Minyara made a new beginning in this discouraging place, and now a dozen communicants form a new nucleus of better promise, and one of our best schools is in a flourishing condition in this place.

Another of the old outposts is Gurzûz, where work was begun nearly fifty years ago. There is a small chapel temporarily vacant because of the teacher's transfer to a new post.

The mere mention of places formerly occupied with evangelical schools, where these Gospel lighthouses are extinguished, is appalling. In a few cases, when funds from abroad failed, the people have continued the work at their own expense, while the



Im Dulab village group. Syriac Priest and village Sheikh stand in the middle.



Safita village with Crusaders' Tower on top of the hill.

missionary retains some, tho a limited, influence.

Nor does this represent all the work of the station, The Tripoli Girls' School has been a prominent feature in the work of the station for almost a quarter of a century. Beginning as a day school, its sphere has been extended gradually until it is now equipped with a large and substantial building to accommodate forty-seven boarding and over a hundred day pupils. The course of instruction gives the girls a thoro knowledge of Arabic, ability to read and converse in English, and some knowledge of science. The Bible is a constant text-book from first to last, and the religious element has always the first place in the curriculum. Not all the pupils complete the course, but many women in houses scattered over the land have learned those principles which make character and give strength to carry the burdens of daily life. Two American ladies are always in charge of this school, and give practically their whole time and energy to it.

The medical work is also a large item in the history of the station. Three physicians have given the best of their lives to this work. Drs. Danforth and Calhoun finished their earthly work here, and were called hence to the Father's house. Dr. Ira Harris is still in charge. For a long time the work was carried on under extreme difficulty, having no suitable nor permanent home. The equipment for surgical work was very slight. Now, however, there is a hospital with four rooms where cases can be kept under daily care after operations. These rooms are clean and airy, but perfectly bare. Each patient brings his own bed, and must be attended by his friends. The operating room is light and well supplied with the most essential instruments, and has witnessed hundreds of critical operations where life has been saved and made worth living. Other rooms give accommodation for waiting patients, consultation and preparation of medicines. A building has been erected on the premises as a residence for the doctor's assistant. Every day crowds assemble from all parts of the land and from every religious sect. A short pointed religious service is held. Then the doctor examines the patients in turn with the constant assistance of a well educated and long tried Syrian. A Bible woman is talking with the women waiting in a room below.

Thus a shifting multitude is coming daily in touch with Gospel truth. Those who remain for a time under the doctor's care receive more continuous instruction, and carry the Word with them to their distant homes. Who can tell the indirect results, or who will measure the fruit of this sowing? In 1900, one hundred and forty persons from six different sects were received as in-patients at the hospital. Four hundred and fourteen surgical operations were performed on representatives of eight different religious bodies. The total number of persons receiving treatment from the doctor was five thousand seven hundred and eighty-eight.

Such is the work of the Tripoli station in the large territory assigned to it, during the last half of the nineteenth century. What does the Presbyterian Church in America desire in the opening of the Twentieth Century? Are we to go forward? We could name a dozen large, important, promising centers, where the way is open now if we had the means to provide good schools. Are we doing all we ought for the great mass of priest-ridden Maronites? Are we to make no effort to reach the Arabs of the desert, who are Moslems from habit, and really know little more of their own faith than of Christianity? Are the poor Nusairiyeh and the haughty Moslem to be left to their own course?

God give us faith to believe His promises, wisdom to follow His guidance, and firm reliance upon Him rather than any arm of flesh.



WHERE LATIN CATHOLICS ARE

SOME NEW YORK CLERGY THINK
DR. HUNTINGTON IN ERROR.Comments Upon Arguments of the Rector
of Grace in the Debate on the Amend-
ment to Permit Other Forms of Wor-
ship in the Episcopal Church Here

The reported action of the House of Deputies of the Episcopal Convention at San Francisco on Monday, adopting the Huntington amendment to the constitution of the Church which would permit the temporary use of other forms of worship by congregations not in union with the Church, if they be willing to accept the spiritual oversight of the Bishop of the diocese or missionary district, was a subject of much conversation yesterday in circles interested in topics of religion. It was not until late in the day that it was made known that there had been a mistake in the count, and that the amendment was lost, as will be seen in another part of this paper in a despatch from San Francisco.

A particular phase of yesterday's discussion turned upon these statements made by the Rev. Dr. William R. Huntington of Grace Church, this city, in closing the debate upon the amendment at San Francisco:

"Great fear is expressed of the Roman Catholic Church. I bestow great praise upon the Roman Catholic Church. I believe it has done great things in this country. But a great change is coming about in the Latin Catholic Church. I believe the yoke of papacy will be thrown off. Then shall we be ready to welcome them on the right? Do what in you lies to maintain and set forward quietness, peace, love among all Christian people."

SUN reporters asked several Catholic clergymen yesterday for an expression of their views upon Dr. Huntington's speech. The Rev. Father Henry H. Brann, rector of St. Agnes's Roman Catholic Church, at 14 East Forty-third street, said:

"There is nothing in the actual condition of things in Latin Europe to justify the belief that the Latin nations will throw off what Dr. Huntington politely calls the yoke of the papacy. Any one who has read the history of those nations for the last three hundred years ought to know that the Catholic Bishops, priests and peoples of the Latin race are more united to the papacy to-day than they were fifty years ago. 'Gallicanism' and 'Jansenism' are dead in France, the spirit of Giannone, an Italian 'Gallean' is dead in southern Italy. The 'Old Catholic' Church in Germany is also dead.

"The persecution of the Church in Italy and France to-day is not a persecution by Protestants. The persecutors are absolute unbelievers in Christianity. They have left the Catholic Church, but they are too logical to recognize any other.

"As to France, there are fewer Protestants there to-day than there were fifty years ago. The same is true of other nations, notably of Switzerland and Germany. The Protestants there seem to have accepted the platform of the Rev. Heber Newton, D. D., a prominent Episcopal clergyman of this city, who, in a recent article copied in THE SUN denied original sin, the Trinity, the mystery of the Incarnation, and the inspiration of the Bible. There are plenty of Italians, Frenchmen and Spaniards who agree with him, and if the Episcopal Church wants them, the Pope, I am sure, will not object, because he could not recognize them as Christians at all."

The Rev. Father Alexander P. Doyle of the Paulist Fathers, who is the editor of the *Catholic World*, said:

"Dr. Huntington is a scholarly gentleman, but when he asserts that the Catholic Church in the United States is about to throw off the yoke of papacy, he is not talking of matters that he knows a great deal of. The Holy Father in Rome believes that he has no more loyal children in the world than the Catholic people in the United States, and there is not one ecclesiastic in the country who is at all conversant with the religious sentiments of the Catholic people who will not say that the Holy Father is right.

"There is not the slightest manifestation apparent in the lives of the people, in the Catholic newspapers, which are the expression of their best thoughts, or in the sayings or doings of the clergy that can be construed into a desire to be released from the 'yoke of the papacy.'

"If Dr. Huntington bases any hopes on a revolt from Rome, he is counting without his host. Instead of the streams of people flowing away from Rome, just the contrary is the actual state of affairs. It has been asserted frequently in the public press, and it has not been controverted, that the number of converts received into the Catholic Church during the past year in this country amounts to 100,000. It is difficult to get at exact figures on this ques-

Nov. 11, 1901

Sun

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SULTAN GRANTS ALL DEMANDS

OFFICIAL IRADE ISSUED AND FRANCE RECALLS HER FLEET.

Legal Existence of French Schools, Religious Establishments and Hospitals Recognized—Proof Given That the Sultan Will Carry Out His Promises.

Special Cable Despatch to THE SUN.

PARIS, Nov. 10.—The Sultan has issued an irade, which after yielding all the material French claims and accepting France's new demands, recognizes the legal existence of the present schools and accords them immunity from the payment of customs dues.

In conformity with the actual treaties it recognizes the legal existence of the French religious establishments and hospitals, according them exemption from the property tax and from paying customs duties. It further authorizes the building, repairing and enlarging of scholastic, hospital and religious establishments which were destroyed or damaged during 1894, 1895 and 1896 in Asiatic Turkey and Constantinople.

The Sultan also engages to recognize as authorized the foundations, enlargements, constructions and repairs that France may desire to carry out in the future unless the Porte presents objections within six months after notification of the French intentions. The election of a Chaldean Patriarch is sanctioned. Furthermore, proof is given to M. Bapst, Councillor of the French Embassy, that these decisions will be put into execution.

M. Delcassé, Minister of Foreign Affairs, has telegraphed to M. Bapst, Councillor of the French Embassy at Constantinople, instructing him to inform Tewfik Pasha, Turkish Minister of Foreign Affairs, that diplomatic relations between France and Turkey were resumed. Meanwhile M. Bapst is regularly accredited as Chargé d'Affaires, awaiting the prompt return to Constantinople of M. Constans, the French Ambassador.

Admiral Caillard has received orders to reëmbark his sailors at Mitylene and to take his squadron to one of the islands of the Greek Archipelago, probably Syra.

The *Figaro*, commenting upon the situation, says: "The sudden news of such a retreat is not calculated to reassure us; on the contrary, it makes us believe in hidden dangers."

A writer in the *Eclair* says that from the moment the word protectorate was uttered France was confronted no longer by Abdul Hamid, but by William II.

A despatch from Athens, sent by way of Syra and Malta, states that according to information received Sunday morning from Mitylene the French squadron was still off the port, and the custom house was occupied by French gunners.

is reduced. New

TO COMPLAIN OF TURKEY.

A Delegation of American Missionaries to See the President To-day.

A deputation representing all religious bodies in America which are doing missionary and educational work in the Turkish Empire is to wait on President Roosevelt at Washington to-day to protest against the conditions with which they have to contend. Three members of the deputation are in active missionary work in Turkey. The others are officers of mission boards and prominent citizens identified with the work.

The deputation will tell the President that the United States citizens and organizations are not properly treated by the Sultan's Government, and will ask that this Government demand of Turkey, that under the act according special privileges to foreigners Americans receive the same rights as French and Russian residents.

These latter, it is said, have secured in Turkey immunity from taxation for their churches and schools. They have the privilege of repairing their buildings, and opening schools and places of worship wherever and whenever they desire to do so. Under the favored nation clause, it is asserted by the missionary boards that Americans have similar rights, yet it has happened that all American schools and churches have been closed, while those under French or Russian management remain open.

An appeal has been made locally, to the Sultan, and he is said to have replied that Americans have no legal rights in the Empire, while French and Russian residents have.

While it is not certain that complaint of the fact will be made to the President, it is an open secret that many American religious workers from America in Turkey are far from satisfied with the United States Minister in Constantinople. It is also asserted by them that Constantinople is a sort of dumping ground for people whom the authorities do not want elsewhere.

The Rev. Dr. George Post, a well-known medical authority, heads the deputation. He represents the Syrian Protestant College at Beyroot. With him will be the Rev. William K. Eddy of the Presbyterian mission at Sidon, W. W. Peet of the Congregational American Board, who is treasurer of the mission at Constantinople; Darwin R. James, representing the Presbyterian Board of Foreign Missions, and John S. Kennedy, who is a member of the governing board of Robert College, Constantinople.

with Compliments of the Author.

RECEIVED.
NOV 22 1901
MR. SPEER.

ORDINARY MEETING.*

THEOPHILUS G. PINCHES, ESQ., IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed, and the following elections took place:—

ASSOCIATES:—Rev. Charles Estcourt Boucher, M.A.; Rev. Albert Henry Hodges.

The following paper was read by the Secretary in the absence of the Author:—

THE WAIHĀBĪS: THEIR ORIGIN, HISTORY, TENETS, AND INFLUENCE. By Rev. S. M. ZWEMER, F.R.G.S.

THE rise of innumerable heresies as the result of philosophical speculation, the spread of mysticism among the learned classes, and the return to many heathen superstitions on the part of the masses made Islam ripe for reform at the middle of the last century.† Add to this that there was a general decadence of morals under the Ottoman caliphate and that there had been a lull in the period of Moslem conquest. Except for a temporary revival of missionary activity on the part of the Moslems in China and the spread of Islam among the Baraba Tartars, the eighteenth century saw little advance for the Crescent. Instead of conquest there was controversy. Over one hundred and fifty heretical Moslem sects are enumerated by writers of that period. Each of them agreed with the words of Mohammed, ascribed to him in the tradition: "My people will be divided into seventy-three sects; every one of which will go to hell except *one* sect" (*Mishkat*, book i.

* Monday, February 18th, 1901.

† The 18th century.

chap. vi, part 2). All these sects differed either in their ideas of Allah and his prophet's revelation or split hairs on free-will and destiny. The Abadiyah held that Ali was divine. The Safatites taught the grossest anthropomorphism. While Sufism, which arose in Persia, was so thoroughly pantheistic that it seems incredible to find monotheists carried away by its teaching. The four orthodox imams were at agreement concerning most doctrines and differed chiefly in their genuflections and more or less lax interpretation of moral precepts. The germs of idolatry left by Mohammed in his system bore fruit. Saint-worship in some form or other was common all over Arabia, as well as in other Moslem lands. The Shiāhs had made Kerbela the rival of Mecca and Medinah as a place of pilgrimage. There were local shrines of "holy men" near every village. The whole world of thought was honeycombed with superstitions borrowed from every conceivable source; even Buddhism gave its rosary to Islam, and they had already passed it on to the West. The old-time simplicity of life and morals had given way to pride of life and sensuality. Burckhardt testifies regarding Mecca itself (which has always been to the pious Moslem the cynosure of his faith) that, just before the time of the Wahābī reformation, debauchery was fearfully common, harlotry and even unnatural vices were perpetrated openly in the sacred city. Almsgiving had grown obsolete; justice was neither swift nor impartial; effeminacy had displaced the martial spirit; and the conduct of the pilgrim caravans was scandalous in the extreme.

Such was the condition of Arabia when Mohammed bin Abd el Wahab bin Mussherif was born at Wasit* in Nejd, 1691 A.D. Before his death this great reformer, earnest as Luther and zealous as Cromwell, saw his doctrines accepted and his laws obeyed from the Persian Gulf to the Yemen frontier. As the result of his teaching, there sprang up, in the course of half a century, not only a new, widely extended, and important Moslem sect, but an independent and powerful state. Abd el Wahab was an incarnate

* Palgrave says he was born at *Horemelah* (in his *Travels*) while in the article on Arabia (9th ed. *Encyclop. Britannica*) he mentions *Ayinah*. This place is also given by Burckhardt, but he adds that it is uncertain. From a direct descendant of Abd el Wahab, an Arab at Bahrein, I learn that there is not the least doubt that he was born at neither of these places, but at *Wasit*; some maps give *Wasait*.

whirlwind of Puritanism against the prevailing apostacy of the Moslem world. The sect which he founded and which took its popular name from him was a protest against Moslem idolatry and superstition. It stood for no new doctrine, but called back to the original Islam. Wahabiism was an attempt at an Arabian reformation. "Yet so far from giving any progressive impulse to the Mohammedan cult, it has proved the most reactionary element in the history of Islam."* This purely Semitic and unique movement, with all its energy, has produced nothing new; it has been directed exclusively toward the repristination of pure monotheism. Our purpose is to sketch (a) *the origin and history* of the Wahābīs; (b) give an account of *the Wahābī doctrine*; and (c) of their *present condition and influence*. The sequel will show that a reformation of the Moslem world by a return to primitive Islam (in theory and practice) is an impossibility, even when aided by the sword. *Back to Christ*, not back to Mohammed—that is the only hope for the Moslem world.

I. ORIGIN AND HISTORY OF THE WAHĀBĪS.—Mohammed bin Abd ul Wahab was instructed from his youth by his father in the religion of Islam according to the strictest sect of the orthodox Sunnis, namely, that of the Imam Abu Abdullah Ahmed bin Hanbal. Arrived at manhood, the serious student of Islam determined to visit other schools than those of Nejd. He went to Mecca, and afterward also to Busrah and Bagdad. He made the pilgrimage to Mecca and visited El Medina, but in neither place did he find the ideal Islam for which his heart was longing. He felt that there was a distinction between the essential elements of Islam and the recent admixtures of dogma and practice. At Ayinah he first posed as a teacher of the truth. He affirmed the right of private judgment in interpreting the Koran and the traditions by boldly rejecting the old-time leading-strings of the four orthodox commentators. His teaching met with opposition from the outset, but there were also those who accepted his bold position. He fled from his native town and sought refuge at Deraiah under the protection of Mohammed bin Saood, a chief of considerable influence and great ambition. The reformer and the chief found that they could be mutually helpful in furthering each

* Rev. F. F. Ellinwood, D.D., in his article, "Has Islam been a Religion of Progress?" (*Missionary Review of the World*, Oct., 1897).

the interest of the other. A marriage alliance, by which the daughter of Abd ul Wahab became the wife of Mohammed bin Saood, sealed their covenant. The preacher with his book and the warrior with his sword now stood on the same platform and were ready to begin conquest. Without Mohammed bin Saood and his powerful dynasty there would have been no Wahābī conquest. It is in the very nature of Islam and all its sects to grasp the sword which the prophet himself received from the hand of Allah.

To give the history in detail of the rise of the Wahābī state and its bloody conflicts, first with the Arabs and afterward against the Turks and Egyptians, as well as the history of the two British campaigns from India against the Wahābī pirates of Oman, is impossible in the narrow limits of this paper. By comparing various authorities I have prepared a genealogical table of the Saood dynasty and a brief chronology of the most important dates. Burekhardt's notes for the history of the Wahābīs are most interesting and valuable, but his account does not go beyond the year 1817. After that date we are dependent on Palgrave, who is not renowned for accuracy and frequently contradicts himself. As far as I can learn there is no *Arabic* history extant. The two accounts of the Wahābīs in the French language are, according to Burekhardt, unreliable. But for the later history of the Wahābīs, and the final collapse of their power, Doughty in his *Arabia Deserta* gives important data.

The following is a brief account of the spread of the Wahābīs and their conquests in Arabia:—Their conquests outside of Arabia were not by the sword, but by the cheap lithographic literature of Indian disciples. The reform started on its march of conquest soon after the arrival of Abd ul Wahab at Deraiah. Partly by persuasion and partly by force Saood gained victories over the neighbouring tribes, and even the province of Hassa. Before his death, in 1765, the whole of Nejd was one Wahābī state. Abd-ul-Aziz, his son, and successor, a more able warrior than his father and of equal ambition, assumed the titles of Imam and Sultan. The provinces of Arcesh and Nejran, to the south of Mecca, were added to the Wahābī dominions. Ghalib, the Shercef of Mecca, was filled with alarm, and, on his complaint, the Turkish Government sent an army of 5,000 to lay siege to Hofhoof, the capital of Hassa. They were repulsed, and the Wahābīs now took the initiative by advancing toward Bagdad and laying siege to Kerbela. The town was stormed,

the inhabitants massacred, and spoils of immense value were taken from the shrine and put into the Wahābî treasury.

Flushed with the success of this campaign against the idolatrous Moslems of the north, the Wahābîs now turned toward Mecca. Taif, the fertile garden-city near to Mecca, was subdued with great bloodshed, and in a few months Mecca itself came into Wahābî hands. Ghalib fled to Jiddah, which was the only place in all Hejaz that held out against their invasions. To Saood, the son of Abd-ul-Aziz, was given the governorship of Mecca, and in a noteworthy letter he dictated to the Porte the terms on which alone the annual pilgrimage would be permitted. In 1804 Saood conquered Medinah, treating the inhabitants with great severity and plundering all the riches which had accumulated for centuries around the prophet's tomb. The tomb itself barely escaped being utterly demolished by the desert iconoclasts, who preached a thorough reformation and butchered all Turks as idolaters. From that time until 1811 the Wahābî armies made incursions into Turkish territory as far as Damascus and Anah on the Euphrates. The Wahābîs on the Persian Gulf began to use their new religion as a cloak for piracy, and two expeditions sent from Bombay broke up the robber-nest of Ras-el-Kheymah, and taught the zealots a lesson never since forgotten. The so-called pirate-coast is now under British protection, and the inhabitants, although still Wahābîs, are friendly to Great Britain.

Meanwhile (since the pilgrimage to the holy cities was limited to those who embraced the Wahābî reform), many complaints reached the Sultan of Turkey. After some futile efforts of his own, he entrusted the task of conquering the Wahābîs and re-taking Mecca to Mohammed Ali Pasha, his already over-powerful Egyptian vassal.

Tousson Beg, the son of Mohammed Ali, commanded the first expedition, landing at Yenbo, the port of Medina, in 1811. By the end of the following year Medina was taken. The troops made a fearful massacre of the Wahābî garrison and the inhabitants, and treacherously murdered even those 1,500 to whom they had promised safe conduct. The intrigues of Mohammed Ali had meanwhile detached the Shereef Ghalib from the Wahābî cause; and Jiddah was occupied by the Turks in 1813. Mohammed Ali now came over in person, collected a large army, and in 1815 advanced toward Yemen. Shortly after Gunfidah, a small town on the Red Sea, was taken by the army, discontent broke out

among the troops. In 1814 Saood, the second of that name and the greatest of the dynasty, died and was succeeded by his son Abdullah. The power of the Wahābī state had already suffered serious loss during Saood's life by the taking of the holy cities. After his death other losses followed. The Wahābī forces were utterly defeated by the Turks in the battle of Bessel. This battle, fought on the 26th of Moharram, 1230 A.H. (January 7th, 1815), was the deciding blow. The Wahābī force numbered 25,000 men—camel-riders, infantry, and a few horsemen. The Turks had artillery and with it drove the enemy out of their mountain position into the open plain. "As soon as Mohammed saw the enemy running, he proclaimed among his troops that six dollars should be given for every Wahābī's head. In a few hours five thousand were piled up before him; in one narrow valley fifteen hundred Wahābīs had been surrounded and cut to pieces" (Burckhardt). Of three hundred prisoners taken, fifty were impaled before the gates of Mecca; twelve suffered a like horrible death at every one of the ten coffee-houses from Mecca to Jiddah; and the rest were impaled at Jiddah! "The Turks delighted in this display of disgusting cruelty, but all their Bedouin allies expressed aloud their utmost indignation" (Burckhardt). Mohammed Ali Pasha returned to Egypt; Toussoun Pasha, left to complete the war, concluded a peace with the Wahābīs, but the treaty was disavowed both at Cairo and Constantinople. Ibrahim Pasha landed at Yenbo in 1816, and commenced the final campaign. He subdued the entire province of Kasim, entered Nejd, and in April, 1818, appeared before the walls of the Wahābī capital, Deraiah. The city was taken and razed to the ground; Abdullah was carried off to Constantinople and publicly executed in front of St. Sophia. The Egyptian occupation of the Wahābī provinces was rather for vengeance and destruction than for the purpose of government. Executions, massacres, and ruined villages marked the progress of Ibrahim Pasha through Nejd. It was no wonder that on the departure of the commander revolt broke out against his garrisons. Harik and Hassa were the first to rebel. Riadh became the centre of the movement, and Turki, a younger son of Abdullah, became the new sultan of the Wahābī state. Feysul bin Turki succeeded to power when his father fell by the hand of an assassin, and was as able as he was popular and powerful. For his character and method of

government we can go to the pages of Palgrave and Sir Lewis Pelly; the Wahābīs still remember their distinguished visitors.

In their day the boundaries of the Wahābī state embraced Hassa, Harik, the whole of Nejd, Asir, and Kasim—one broad belt of zealots from the Persian Gulf to the Red Sea. But in 1870 the aged and blind Feysul was assassinated. Discussion broke out regarding his successor. And the result was Turkish interference and loss to the Wahābī state. Hassa became a Turkish province, at least nominally, and Horhoof, the capital, has since been occupied by a Turkish garrison. From the Yemen side also Asir was annexed to Turkey and the rebellious Arabs crushed under the yoke of taxation.

Meanwhile, a new Arabian kingdom of a different and more liberal character sprang up in northern Nejd under Telal. Gradually but surely it became independent and at last superior in power to the Wahābī state. Saood, the last of the Wahābī dynasty, finally paid tribute to the ruler at Ha'il, and Mohammed bin Rashid so strongly established himself and so far extended his influence that as a political power the Wahābī state has ceased to exist. Abd-ul-Aziz, the nephew of Ibn Rashid, and his old-time favourite, now rules Nejd and its dependent provinces. Even Riadh is under his green and purple banner. There is little probability that a new Wahābī revolt will take place, or be successful if it should.

II. THE WAHĀBĪ DOCTRINES.—The name of Wahābīs was given to the followers of Mohammed bin Abd ul Wahab by their opponents; since they would not call them Mohammedis, they used the patronymic. But that name always was and still is displeasing to them. In India they generally call themselves *Ahl-i-Hadith* or the People of Tradition. In Nejd their earliest name was *Firket-el-Najiet*, i.e., the sect of those who are saved. They also sometimes took the name of *Muwahidin*, i.e., Unitarians. In the eastern Punjaub districts they call themselves *Mujahidin*, i.e., those who believe in the jihad or war-for-Islam.

In considering the distinctive religious tenets and practices of the Wahābīs we must never lose sight of the fact that they themselves claim (and claim rightly) to possess all the doctrines of primitive Islam in their original purity; and that Abd ul Wahab contended not for new views but for first principles. It was his aim to demolish utterly everything

that had been superadded to the original revelation of Allah. This revelation the Wahābīs, together with all other Moslems, consider a twofold revelation—first, the Koran or revelation of God's will *in writing*; and second, the Tradition, or the written record of God's will as revealed *in every act of the life of Mohammed*, and faithfully handed down by his companions. Wahābīism has sometimes been designated the Protestantism of Islam, and so it really is, although with this remarkable difference, that while Christian Protestantism is the assertion of the paramount authority of sacred Scripture and the rejection of traditional teachings, Wahābīism is the assertion of the paramount authority of the Koran with the Traditions. . . Tradition in Islam occupies a totally different place from that which it does in the Christian system, being nothing less than the supposed inspired sayings [and also *doings*] of the Prophet and being absolutely necessary to complete the structure of the faith" (Hughes, *Dict. of Islam*, p. 661).

This firm stand taken by the Wahābī leaders on the original foundation of Islam has ever been their strongest argument against their opponents. Burekhardt writes:—"If further proof were required that the Wahābys are very orthodox Musselmans, their catechism would furnish it. When Saood took possession of Mecca he distributed copies of this catechism among the inhabitants, and ordered that the pupils in public schools learn it by heart. Its contents are nothing more than what the most orthodox Turk must admit to be true, . . . and nothing was contained in this catechism which the Meccans had not already learned" (*Notes on the Bedouins and Wahābys*, Vol. II, p. 104). This catechism or creed of the Wahābīs, given by Burekhardt, in his appendix to the second volume, opens with the usual Unitarian formula coupled with a motto from Bochari, the great traditionist: "First learn, then speak, then act." The questions and answers are in no way remarkable, except that each answer is accompanied by a proof-text from the Koran. The division of the little tract is threefold—on the knowledge of God, the knowledge of Islam, and the knowledge of our prophet Mohammed. Concerning Mohammed, the catechism answer reads: "Mohammed, may God's mercy be with him! is a delegate whom we dare not adore and a prophet whom we dare not belie; but we must obey and follow him, for it has been ordained to spirits and to mortals to be his followers. He was born and appointed a prophet at Mecca; his flight and death were at Medina. If it be asked, is he

mortal? answer, yes, he is mortal. In proof of which we read, 'Say I am but a mortal like yourselves, to whom it is revealed that your God is but one God.'" Burekhardt also states that in 1815 a book had been received at Cairo containing various treatises on religious subjects written by Abd ul Wahab himself; it was read by the theologians of orthodox Islam, and they declared unanimously that if such were the opinions of the Wahābīs, they themselves belonged altogether to that creed! Nevertheless, Moslems to-day do not look upon the Wahābīs otherwise than as a pestilent sect, for however much they may agree *technically* with the average Moslem and with the Koran as taught in the schools, *practically* they are widely at variance with orthodox beliefs, and bitterly at war against many orthodox practices. Here are some of these points of difference:—

1. They do not receive the dogmatic decisions of the four imams (founders of the chief systems of interpretation), but say that any man who can read and understand the Koran has the right of private judgment, and can interpret the Koran and the Tradition for himself. They therefore reject *Ijmaa*, i.e., "the unanimous consent of the fathers," after the death of the companions of the prophet.

2. Their monotheism is *absolute*. Prayers should not be offered to any prophet, wali, or saint. Palgrave's matchless description of Allah, as "the pantheism of force," in all its remarkable analytical detail applies rather to the Wahābīs than to Moslems in general (see *Travels in Central and Eastern Arabia*, p. 365, Vol. I).

3. Together with this absolute monotheism they are accused, not without cause, of having crude and anthropomorphic ideas of deity. They understand the terms "sitting of God" (Arabic استوى) and hand of God (يد الله), etc., in their literal sense. This most of all is the rock of offence to other Moslems, many of whom designate the doctrine as *kuf'r* (infidelity).

4. Regarding Mohammed's intercession, they differ from other Moslems in holding that it is impossible *now*, although it will be possible on the day of judgment.

5. They think it wrong to build cupolas over graves or to honour the dead in any way, such as by illuminations or by perambulating their tombs. Even the tomb of Mohammed is no exception.

6. They are accused, rightly or wrongly, of holding that

certain portions of the original Koran were abstracted by Othman out of envy when he made his recension superseding all other copies extant (*Hist. of Imams and Seyyids of Oman*, by Salil bin Razik, pp. 252, 253).

7. They observe four festivals only, namely, 'Id el Fitr, after the fast month; 'Id el Azha or feast of sacrifice at the Haj; 'Ashura, the tenth day of Moharram, on which God created Adam and Eve; and Lailat el Mubarakat, the night on which the Koran descended. The anniversary of the Prophet's birth they do not observe, nor any of the other feasts and holy days of Islam.

8. They forbid the use of prayer-beads or rosaries, and instead count prayers and the names of God on the knuckles of their hand with the thumb.

9. In the matter of dress they advocate a return to early Arabian simplicity. All silk, jewels, silver or gold ornaments, and other than *Arabian* dress are an abomination to God and to His prophet.

10. Even in food and drink they are distinguished from other Moslems. The lawfulness of tobacco has always been a disputed point among Moslem theologians, but the Wahābī reformer puts tobacco-smoking under the category of greater sins, and the weed is known by the name of "the shameful," or by a still worse and untranslatable epithet which implies a purely Satanic origin for the plant. All intoxicants not only, but all drugs that stupefy or numb, are under the ban. Even the Kaat-plant of Yemen (*catha edulis*) is forbidden food.

11. Wahābī mosques are built with the greatest simplicity. No minarets are allowed, and nothing but bare walls ornament the place of prayer.

12. The Spanish renegade, Ali Bey, details another interesting point of difference. Moslems are accustomed to leave a lock of hair on the crown of their head when shaving it. As this is based on a superstitious belief that they will be caught up by this lock of hair to heaven on the last day, Abd ul Wahab forbade the practice sternly.

13. The Wahābīs lay great stress on the doctrine of *jihad*. To fight for the faith once delivered with sword and spear and matchlock was to them a divinely imposed duty and a command of God never to be abrogated. In all their bloody warfare they never were known to grant quarter to a Turk (Burekhardt). They keep this precept of their

prophet diligently, "Kill the unbelievers wherever ye find them."

Other points of difference there are of less importance, and some of such trivial character as to be ridiculous. But enough have been enumerated to show that the Wahābīs are not altogether like "orthodox" Moslems. It is scarcely evident from these teachings why some European writers have called the Wahābī movement the Eastern Reformation. It did indeed resemble the Reformation under Luther in three respects. It was iconoclastic and waged war against every form of saint-worship. It acknowledged the right of private judgment and demanded a return to primitive beliefs. It was fruitful in results beyond its own horizon. "Just as the Lutheran Reformation in Europe, although it failed to convert the Christian Church, caused its real reform, so Wahābīism has produced a real desire for reform, if not reform itself, in Mussulmans. Islam is no longer asleep, and were another and a wiser Abd ul Wahab to appear, not as a heretic, but in the body of the orthodox sect, he might play the part of Loyola or Borromeo with success" (Blunt's *Future of Islam*).

But in spite of these points of resemblance the Wahābī movement differed utterly from the Reformation in that it was from the outset antagonistic to modern thought and the progress of civilisation. It was an advance backward and progress toward an *impasse*. Luther emancipated the intellect; Abd ul Wahab enchained it, even though he gave it the right to think. The European Reformation was accompanied by a revival of learning. The Arabian reformation was a retrogression to "the time of ignorance." The one used the "Sword of the Spirit," the other the sword of steel. The one was eminently practical, the other fanatical. And above and beyond all this, the results of the Lutheran Reformation were incalculably greater and more blessed than the efforts at reform made by the Arabian Moslems.

Before we dismiss this division of our subject, a few words regarding the character of the Wahābī government are necessary. Their ideal state was founded on the old method of the Koran and the sword. In not passing over this element of Islam they were truly consistent with the teaching and example of their prophet. This we have already referred to in enumerating their teachings, but it is worthy of emphasis, and therefore we repeat it. The Wahābīs believed in *jihad*. Modern apologists for Islam try

to eliminate all idea of warfare or killing from this word,* but the Wahābīs knew Arabic better and understood the spirit of their prophet and his book perfectly.

We have already seen in our sketch of the Saood dynasty how vigorously they used the sword in Arabia to found their new state. Once firmly established, the Wahābī rule was after all an improvement on the lawless state of nomad Arabia previous to this. Palgrave never writes in a friendly way concerning these Arabian Puritans, but even his remarks sum up the fact "that the Wahābī empire is a compact and well-organised government where centralisation is fully understood and effectually carried out," although "the main-springs and connecting links are force and fanaticism." And he who has read the pages of Burekhardt will hardly agree that Palgrave is just in saying that "the order and calm which the Wahābīs sometimes spread over the lands of their conquest are described in the oft-cited *Ubi solitudinem faciunt pacem appellant* of the Roman annalist." Saood, the founder of the Wahābī state, was a great man. Though at the head of a powerful military government, he appears never (outside the laws of religion) to have encroached upon the legitimate freedom of his subjects. The great principle of separating the judicial from the executive branch of government he understood not only, but faithfully carried out. The Wahābī judges were noteworthy for their impartiality; they were so well paid from the public treasury that they did not need bribes for bread. Robbery and theft were everywhere suppressed, and vengeance was swift on every transgressor. "The people lay down to sleep at night with no fear that their cattle would be stolen in the morning; and a single merchant with his camel load of merchandise could travel in safety from the Persian Gulf to the Red Sea" (Clark's *The Arabs and the Turks*, p. 294). To-day even a well armed caravan dares to travel only by daylight through Turkish

* T. W. Arnold, in his *Preaching of Islam*, is the latest to attempt this impossibility. Following the lead of Maulavi Cheragh Ali (Calcutta, 1885), he tries to show that all the wars of Mohammed were defensive, and that aggressive war or compulsory conversion is not allowed in the Koran. He gives all the passages in which the word *jihad* occurs and carefully omits the passages where *katāla* (to kill) is used to enjoin the same duty. It is a sorry attempt to prove that which is contradicted not only by all Arabic lexicographers, but by the history of Islam from the days of Bedr to the late Armenian massacres. Not to speak of the interpretation given of *jihad* by Abd ul Wahab and his fiery warriors, who professed primitive Islam.

Hassa and Yemen. The Wahābī state strictly enforced the Koran precept concerning the duty of military service. The strictest police regulations were observed in camp; after the surrender of Mecca soldiers were seen running about with lost articles seeking for their owners! Public education had no mean place in the Wahābī state. Schools were everywhere established and teachers sent even to the Bedouin tribes; although, as a matter of course, the instruction was elementary, its wide-spread results are yet apparent in many districts of Central Arabia. The Wahābī government also endeavoured to improve the status of Bedouin society by abolishing the system of blood-revenge and tried to make the Arabs content with a money payment for the blood of a relation. The right of *dukheil* or refuge was abolished in every case where it might be used to screen a criminal from the hand of justice. Wealthy individuals and those in moderate circumstances paid proportionately in the taxes, and the Wahābī state is perhaps the only Oriental despotism that ever granted security to the rich from the rapacity of government (Burckhardt, p. 142). Many of the Wahābī laws are given by Burckhardt in detail, but they are all founded upon the early practice of the prophet and the caliphs and consist of a list of graded penalties for various crimes against God and the state. The revenue for the public exchequer was derived from four sources. First, according to the old law of Mohammed, one-fifth of all the booty taken from heretics belonged to the state. Second, the tribute or legal alms (*ṣḳ*), amounting to one-tenth, or in some cases one-twentieth, of land income and $2\frac{1}{2}$ per cent. on merchant profit. Third, proceeds of government lands and lands, flocks, etc., wrested from rebellious Arabs. And, lastly, fines levied for trespass against the law. The revenue during the reign of Saood II must have been enormous. Some Mecca merchants estimated the total at two million Arabian dollars annually, which is a sum beyond the ken of the half-starved Bedouin in the Arab waste.

All of the above particulars refer to the Wahābī state when in its glory. We have seen how it fell into decay. Yet, although the great hall of justice at Riadh has fallen into ruins, and the Saood dynasty is for ever at an end, the idea of a purely Moslem state founded on the sword lived on; and it will always continue the inspiration of every restless fanatic who desires power for himself by reforming Islam and butchering unbelievers.

III. PRESENT CONDITION AND INFLUENCE.—Our knowledge of the exact numbers and condition of the Wahābī sect is necessarily imperfect, and that for two reasons. Their old centres of power in Arabia have not been visited by European travellers for the last twenty years, and statistics of population are mere guesswork for all of the countries where there is no European government. Secondly, in India, where otherwise statistics would be valuable, the name of Wahābī received such a bad odour at the time of their *jihād* on the Sikhs, and in other frontier rebellions, that adherents of the sect have adopted other names to conceal their creed. According to the report of the census of India (1881, Vol. I. p. 27), Wahābīs are found to some extent in every part of India; they are most numerous in the Patna district, and in the city of Umballa alone, according to Hubert Jansen, there are over 6,000 Wahābīs. Yet the census of 1881 gives the total Wahābī population of all India as only 9,296! It seems to be the fact that not only are the Wahābīs of India to some extent followers of Ibn Hanbal,* but that even in Arabia they no longer call themselves by their old name. I have just spoken with a Wahābī from Deraiah whom I met in the bazaar at Moharrek. He emphatically denied that the Wahābīs were a sect at all, and said that he was a Sunnite of the Hanbali school, *but followed the teaching of the great reformer Abd ul Wahab!* Even the author of our MSS. on the Wahābī faith calls himself a Hanbali (see List of Authorities, p. 19). If this view has become general, it is evident that statistics of the Wahābīs are out of question.

According to Arnold (*Preaching of Salem*, p. 230), the remarkable revival of the Mōslem faith in Bengal was due to Wahābī influence. "Nineteen years ago in Bengal proper Hindus numbered nearly half a million more than Moslems did, and in the space of less than two decades, the Moslems have not only overtaken the Hindus, but have surpassed them by a million and a half."

In Arabia the chief strongholds of the Wahābīs are along the Oman coast of the Persian Gulf, especially Sharka, Abu

* The Imam Ahmed bin Hanbal, founder of the fourth orthodox sect of Sunnis, was born at Bagdad A.D. 780. He died A.D. 855, and such was his reputed sanctity that 860,000 people are said to have attended his funeral, and on the same day 20,000 Jews and Christians embraced Islam. His teaching was not different in any important matter from the other sects, only more austere in its morals. (*Cf. Hughes's Dict. of Islam.*)

Thabi and Rus el Kheyma. Also in 'Ajnan and the Wady Dowasir district. In the latter place, according to Doughty, they still preserve all their old-time beliefs and fanaticism, so as to be a proverb among the Arabs. In the rest of Arabia their numbers have greatly diminished, their zeal has waxed cold, and many of the precepts of their leader are disregarded. Western life (through trade and passing caravans of pilgrims) has reached even here with its urbane influence. Many of the Wahābīs have again begun to smoke "the shameful" and wear silk head-dress; for Epicureanism was ever more congenial to the Arab mind than Puritanism. The Nejd, which was once a stronghold of Wahābī doctrine, now harbours even Shiahs, and the government is, in a Moslem sense, liberal. Hassa and Bahrein once had hundreds of Wahābī mosques, but most of them have passed into the hands of other sects for want of worshippers.

Most remarkable is the story of Wahābī missionary zeal in the Sudan under Sheikh Ōthman Donfodio, as told by Arnold. Making a pilgrimage to Mecca at the time of the Wahābī occupation, this man was converted to their views and returned to the Sudan to inaugurate reform. He united the scattered clans of the Fulahs into one Moslem army and marched against the heathen tribes of Hausa. He also sent letters (*à la* Mohammed) to the kings of Timbuctu and Bornu commanding them to reform their lives or receive the punishment of Allah at his hands. The army enforced his demands, and Sokoto became the capital of a Moslem state. In 1837 Adaman was founded on the ruins of several pagan settlements. To-day the most zealous propagandists of Islam are the Fulah missionaries.*

In Egypt and Turkey the number of Wahābīs is not large. In Persia, as far as I can learn, there is only one place where they are found—a small colony of Arabs from Nejd live north of Lingah, on the Persian Gulf. Central Asia (with the exception of parts of Afghanistan) and China were never much influenced by the Wahābī reform.

As an indirect result of the Wahābī movement we may count many of the Moslem brotherhoods, or the so-called religious orders of Islam. The Sanusiyah Dervishes especially seem to have borrowed many of their distinctive

* See also S. W. Koelle's *Polyglotta Africana*, p. 18 (London, 1854.)

marks from the Wahābis. With them, too, tobacco is strictly forbidden; they prohibit pilgrimage to the tombs of saints; luxuries of dress are forbidden, and the war against infidels is a duty; intercourse with Jews or Christians is not permitted, and the ideal state is one of Moslems only. This Sanusiyaḥ order is very numerous and powerful from Morocco to the Malay Archipelago. Its secret agents are everywhere. At Mecca they have a strong branch and twelve other centres of power in other parts of Asia.*

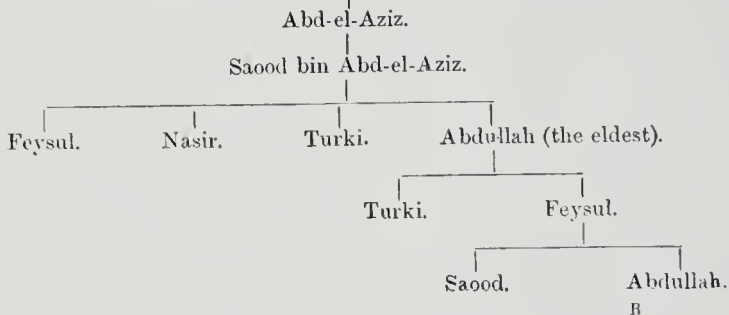
In conclusion, what is the relation of the Wahābī reformation and its results to Christian missions among Moslems? The most unfavourable result has been in Arabia itself, by practically building a wall of fanaticism around the old Wahābī state, and postponing the opening of doors to commerce and Christianity in that part of the peninsula. On the other hand, the positive and negative results of the Wahābī movement on Moslem thought have, I think, had favourable effect on Christian missions. Islam in its primitive state is nearer the truth than Islam with all its added superstitions and additions of later date. The Koran can more easily be made our ally in the battle for the Gospel than the interpretations of the four Imams. According to Hughes, "the Christian doctrines of the Trinity and the Sonship of Christ do not present the same difficulties to the mind of a Wahābī which they do to that of a Sunni."

Negatively, Wahābism is a strong argument that Islam, *even when reformed to its original purity*, has no power to save a people. There is no better polemic against Islam than a presentation of the present intellectual, social, and moral condition of Arabia. Cradled at Mecca, fostered at Medina, and reformed at Deraiah, the creed of Islam has had undisputed possession of the entire peninsula almost since its birth. In other lands, such as Syria and Egypt, it remained in contact with a corrupt form of Christianity, or, as in India and China, in conflict with cultured paganism, and there is no doubt that in both cases there were (and are to-day) mutual concessions and influences. But in its native Arabian soil the tree planted by the prophet has grown with wild freedom, and brought forth fruit after its kind. "By their fruits ye shall know them" is Christ's criterion in the study of comparative religions. As regards morality, Arabia is on

* See an article on the Religious Orders of Islam in the *Indian Witness*, March 11th, 1898, by Rev. E. Sell, B.D., M.R.A.S.

a low plane. Slavery and concubinage exists everywhere; polygamy and divorce are common. The conscience is petrified; legality is the highest form of worship; virtue is to be like the prophet. The Arabic language has no everyday word for conscience, and the present book-term does not even occur in the Koran. Intellectually, there has been little progress since "the time of ignorance," when all the tribes gathered at Okatz to compete in poetry and eloquence. The Bedouins are all illiterate; their only writing is the brand-mark on camels. Book-learning in the towns is compressed into the narrow mould of Koran philosophy. Kufa, which was once the Oxford of Arabia, now has one day-school with twelve pupils! Fatalism, the philosophy of the masses, has paralysed progress. Hope perishes under the weight of this iron bondage. Injustice is stoically accepted. The bulk of the people are passive. No man bears another's burden, and there is no public spirit. Treachery and murder are the steps to petty thrones in free Arabia, and in the Turkish provinces justice is sold to the highest bidder. Cruelty is common. Lying is a fine art, and robbery a science. Islam and the Wahābīs have made the hospitable Arabs hostile to Christians and wary of strangers. Over all this hangs a cloak of self-righteousness and formal observances. There is no soporific like the Koran; nothing so well designed to hush all the heart's questionings as a religion that denies the need of an atonement, and promises Paradise to those who accept the *creed* of eight words, no matter what their life may be. There is no hope for Arabia in Islam. It has been tried for thirteen hundred years, and piteously failed. The Wahābīs and their history only emphasise this fact.

GENEALOGICAL TABLE OF THE SAOOD FAMILY.
 MOHAMMED BIN SAOOD + *Daughter of Mohammed
 bin Abd ul Wahab.*



LENGTH OF REIGN.

MOHAMMED BIN SAOOD	....	1740-1765	A.D.
Abd-el-Aziz....	....	1765-1803	A.D.
Saood II	....	1803-1814	A.D.
Abdullah	....	1814-1818	A.D.
Turki	....	1820-1832	A.D.
Feysul	....	1832-1866	A.D.
{ Abdullah	....	1866-1867	A.D.
{ Saood	....	1867-1874	A.D.

CHRONOLOGY OF THE WAHĀBĪ DYNASTY.

1691. Mohammed bin Abd ul Wahab, born at Wasit, Nejd.
1731. Mohammed bin Abd ul Wahab begins to preach reform.
1740. Mohammed bin Abd ul Wahab takes refuge at Deriah with the powerful Arab chief Mohammed bin Saood.
- 1740-1764. Wahābī reform spreads over all Southern Arabia with the exception of Oman.
1765. Mohammed bin Saood dies; succeeded by Abd-ul-Aziz.
1787. Mohammed bin Abd ul Wahab dies at age of 96 years.
1766. Abd-ul-Aziz assumes the titles of Imam and Sultan and pushes his conquest toward Mecca.
1797. A Turkish army enters Hassa and lays siege to Hofhoof, but is compelled to retire.
1801. The Wahābīs invade the vilayet of Bagdad and lay siege to Kerbela, taking and sacking the town.
1802. Taif, near Mecca, subdued with great bloodshed.
1803. April 27. Mecca taken by the Wahābīs; the Shereef Ghalib flees to Jiddah.
1803. Abd-el-Aziz assassinated by a Persian in the mosque at Deriah.
1804. Saood II succeeds his father Abd-el-Aziz and conquers Medinah.
1810. British expedition against Wahābī pirates of Oman.
1811. Mohammed Ali Pasha, governor of Egypt, begins his campaign against the Wahābīs, landing troops at Jiddah.
1812. The Egyptian army under Tousson Beg takes Yenbo.
1813. Jiddah treacherously surrendered to the Turks.
1814. Saood II died at Deriah; succeeded by his son Abdullah.

1815. Battle of Bessel; Wahābis defeated.
 1816. Ibrahim Pasha lands at Yenbo to continue war.
 1818. Ibrahim Pasha after a siege of five months takes Deriah, the Wahābī capital, and demolishes it; Abdullah executed at Constantinople, December 19th.
 1819. Second English expedition against pirate Wahābis.
 1820. Turki, the younger son of Abdullah, raises the Wahābī standard in revolt against the Turks.
 1821. Riyadh becomes the new capital.
 1826. Wahābī Jihad under Seyyid Ahmed in Northern India against the Sikhs.
 1832. Feysul, brother of Turki, succeeds to the sultanate.
 1842. Khursid Pasha, the last representative of Egyptian rule, compelled to quit his frontier residence at Kaseem; Asir returns to independence and Wahābīism.
 1863. Palgrave visits Feysul at his capital.
 1865. Sir Lewis Pelly visits Feysul.
 1866 [?]. Feysul assassinated. His two sons, Saood and Abdullah, rival claimants for the rulership.
 1868. Saood battles with the Ateyba tribe and loses heavily. He returns to Riyadh. But the Wahābī power is broken. The Shammar dynasty of Ibn Rashid becomes paramount in all Central Arabia.

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DISCUSSION.

THE CHAIRMAN.—Is there any lady or gentleman who would like to make any remarks on the paper that has just been read?

THE SECRETARY.—I may mention that the author of this paper is a Christian missionary in the Persian Gulf. He has written this paper and sent it to us, having a great knowledge of the subject and having actual contact with these various Mohammedan sects, and I think we are much indebted to him for this voluminous statement of the history of the Wahābīs.

THE CHAIRMAN.—I think this is a very interesting account of this Mohammedan sect. They may, it seems to me, be regarded as Puritans in their having effected a certain amount of reform by their austerity and so forth in regard to the habits of Oriental nations. On this point their fanaticism is probably even more pronounced than that of the true Mohammedans.

I went last Wednesday and heard Professor Margoliouth comparing the Bible with other religious books; and in the course of his remarks he spoke of the Mohammedans and their book, the Koran, and one of the things he pointed out, which seemed to me to be a very sensible and just remark to make, was that in Mohammedanism there is this one thing, which was also the case in certain other sects, that the religion seems to have been instituted for the glorification of one man, viz., Mohammed. Christianity, on the other hand, and in fact the writers of the books of the Bible in general, cannot be said by any means to have gained

in a worldly way, or in any unworthy way, by the religion which they put forward, and which we believe to be the true one.

REV. G. F. WHIDBORNE, M.A., etc.—I suppose this paper was written last year, Mr. Chairman?

THE SECRETARY.—Yes.

REV. G. F. WHIDBORNE.—Because in the fifth line on the first page the author refers to “the middle of the last century,” which looks like an anachronism. I suppose he means the middle of the eighteenth century.

THE SECRETARY.—Yes.

DR. H. W. HUBBARD.—Some years ago I was travelling in the wild districts of North Africa, and I came in contact with a large caravan of pilgrims to Mecca, and amongst them I remember hearing there were Wahābīs, and I chatted with them, but I must tell you that they were in a very low social state. They were not allowed to change their clothes for the term of pilgrimage. I was afraid at first to go amongst them. I went over with Colonel Pakenham from Gibraltar to North Africa. They were very lightly clothed. It was very hot weather, and they only had vessels containing water made out of bullocks’ skins; each I do not suppose contained more than two or three gallons of water. Every man had a skin of water, his only possession, and they were not allowed to wash until they arrived at Mecca. We bought two or three daggers and some steel beads of them; so they were inclined to be sociable and were very peaceable.

THE SECRETARY.—I should like to mention, Mr. Chairman, that although I have not been in Mecca myself, I have been not very far from it. I was associated with an expedition to the Arabian Peninsula, and when we were encamped at Akabah we were startled, one day, by an extraordinary noise of drums and loud shouting, and on looking out from our tents we saw a large party of pilgrims just returning from Mecca. We did not feel very comfortable, for they were known not to be celebrated for their extreme honesty, or even for leaving the property of the native Arabs of the district untouched when they were found in a sufficiently helpless condition not to resist. The condition of Mecca, the shrine of these pilgrims, appears by all accounts to be deplorable.

I think we may consider that Mohammedanism is the greatest impediment on the face of the globe to progress of any kind,

either religious, moral, social, or intellectual. The only advantage it has been to the world is that it is a monotheistic religion. "There is one God and Mohammed is His prophet." That is something that we owe to Mohammedanism, and it is that which gives to it a great force against idolatry of all kinds—in fact, it has been believed to have been a scourge sent by God to purge idolatrous Christendom as well as other idolatrous peoples; but the state of it, morally, socially, and intellectually, is most deplorable; and it is generally supposed that cholera, which is the annual scourge of Egypt and other Eastern countries, has its source in Mecca, where thousands of pilgrims from Northern Africa assemble every year, and where the sanitary arrangements are absolutely *nil*. The wells are choked with filth; and is it any wonder that it is the centre and seat of perpetual cholera and plagues, such as arise from filth and insanitary conditions? This is the state in which uncontrolled Mohammedanism has left these countries; and it would be the greatest blessing to society in that part of the world if the Christian countries (including Egypt under its present *régime*) were to combine and say that these pilgrimages have been going on too long; they are a danger to society and ought to be put down with a strong hand.

MR. MARTIN ROUSE.—I quite agree with Professor Hull that these pilgrimages ought to be put down. Three or four years ago there was such a terrible outbreak of cholera at Mecca, and such a vast number of pilgrims died there, that the corpses tainted the air too terribly for anyone to dare go near to bury them. The people went on dying and poisoning one another until a large body of Turkish soldiery was sent and compelled to bury the dead.

I think it is a very remarkable fact that whereas Christianity is taunted by sceptics with having split itself up into so many sects, we find just the same process of the human mind going on in the false religion of Mohammed; for here we are told that in the eighteenth century "over one hundred and fifty heretical Moslem sects are enumerated by writers of that period." Again, whereas it is charged against the denominations of Christianity, falsely, save in the case of the Roman Catholics, that they all think that their own sect alone can be saved, it is here stated that one of the traditional sayings of Mohammed authenticated by the Wahābīs was, "My people will be divided into seventy-three sects, every one of which will go to hell except one sect." And

this sect the Wahābīs thought was their own, by the name they actually used in India—"The Sect of the Converted."

The SECRETARY.—I thought that was a quotation from Mohammed himself.

Mr. ROUSE.—Yes; a traditional quotation.

Another remarkable thing is that just as Christianity became corrupted by getting into high places, and men of rank and wealth were admitted into it, whether they were truly converted persons or not, and many lesser divinities were worshipped in the shape of saints, so was it with Mohammedanism; for we find that the Wahābīs protested against the worship of holy men who had long previously had shrines erected to them. And lastly we find that that particular mechanical instrument of prayer the rosary, which Roman Catholics took to many years ago, is declared by this writer to have been adopted from Mohammedans, who in turn got it from the Buddhists. I can testify to the fact that the Buddhists use it, and "holy water" also, from personal observation among a caravan of Buddhist Kuhnucks.

[A vote of thanks has been proposed to the author and duly carried. The meeting adjourned.]

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FOR THE AMERICAN FRIEND.

THE MT. LEBANON HOSPITAL FOR THE INSANE.

It will doubtless interest the many Friends who have followed the course of Theophilus Waldmeier's work in Syria to read extracts from a report recently received from Francis C. Brading, the secretary of the London Central Committee of the Hospital, who has recently returned from a prolonged visit to the Lebanon Hospital for the Insane, where he made a careful investigation of the institution, the methods and the work. He writes as follows:

"35 Queen Victoria St., London, E. C.
1st October, 1901.

"Dear Friend:

"I am sending you a note of my visit to Beyrout, which I hope will help to keep up an interest in the hospital.

"I do not know of any effort in Palestine which can call forth so much sympathy. It is wonderful what has already been done and how quickly the prejudices of the people are wearing away. We are so very thankful to the good lady for her kind gift. I had the pleasure of meeting her husband during his visit to London, and having a long conversation with him about the work. The building will be proceeded with at once.

"I am yours very sincerely,
"FRANCIS C. BRADING."

When our dear friend, Theophilus Waldmeier came over from Syria to Europe and America, five years ago, in order to tell us about the terrible treatment the insane underwent in Bible lands, many thought he was too old to take up anything new. However, this opinion has quite been changed, for after five years' incessant toil and anxiety he has been able, under God's help and guidance, to open the first hospital for the insane in Bible lands.

The secretary of the London Committee, Francis C. Brading, was invited to visit Asfureih, near Beyrout, and sends us some notes of his impressions.

"Theophilus Waldmeier met me at the steamer as soon as we were free from our five days' quarantine. He was looking well, notwithstanding the last few years of constant hard work and anxiety in connection with the building of the hospital. He says he feels quite young with his new 'baby,' and both he and his wife throw all their energies into the welfare of the institution. He does it entirely disinterestedly, for up to the present time he has not taken of the hospital funds, even for his own maintenance.

"No doubt most are acquainted in a general way with the various buildings erected, but I would like to say how much struck I was with the beautiful situation of the property and the solidity of the different constructions.

"The administration block serves for the residence of the Doctor and for Theophilus Waldmeier and his wife, for offices, consulting room and stores. The American cottage can accommodate between twenty and thirty patients, and the Swiss cottage a similar number.

"Theophilus Waldmeier has also utilized another

building for private patients, which can accommodate six patients additional.

"The water supply was a difficult problem, but Theophilus Waldmeier was able to overcome this, and with the help of an American windmill has elevated the water higher than the highest buildings to a cistern which he has built.

"Nothing has been paid for architects, surveyors or engineers. T. Waldmeier has done all this himself, and has adapted the buildings from the plans so kindly drawn by Addison Hutton, of Philadelphia, and others.

"The hospital is now in full working order and patients are being brought from all parts of the Holy Land. Tarsus, Jerusalem, Shechem, Bashan, all figure in the list.

"It is only natural that the Doctor should have difficulties with the relatives of the sufferers. They are constantly taking the patients away to some saint's tomb or cave celebrated for so-called healing of those mentally afflicted, and brought back to the hospital much worse than they went away. The Doctor has now decided that no patients shall be taken away and brought back again. I have no doubt that by degrees the generations of superstition in which these people have been brought up will wear off and they will see the great benefit resulting from humane, Christian and medical treatment.

"We have seen one of the most renowned of the caves for the 'healing' of the insane. It is a dark hole in the rocks five days' journey from Beyrout, 6,000 feet above the sea level, damp and cold; the water trickles down the sides of the cave. All around are chains weighing from 20 to 30 pounds each, to which the insane are fastened—really riveted. Those which are noisy and disobedient to the monks are placed under very heavy stones quite flat on the ground, and in that position are kept immovable. It is hardly necessary to say that many die under this cruel torture.

"We have been able, through the kind help of our friends, to pay all the hospital bills and accounts up to the present time, and no debt remains on the institution, for which we are deeply thankful.

"Recently a lady in Philadelphia very kindly presented the means for putting up another ward entirely separate and some distance from the others for the noisy and excited patients, which was so necessary. This building is now in process of erection, and thus the Lord has provided for this need. This, however, will mean increased expenditures, and we sincerely trust that our friends will aid with their liberality and sympathy in this work for the Master."

It would be difficult to estimate the good already accomplished by this institution. Many patients have been returned to their friends as cured from temporary insanity by the rest and treatment here afforded; others have been helped and benefited by their stay. Permanent cases must, as a rule, be discriminated against as the accommodation and expense will not warrant taking in all who apply for admission, hard as it is to turn them away.

The International Lesson.

FOURTH QUARTER.

LESSON XII.

TWELFTH MONTH 22, 1901.

OPTIONAL CHRISTMAS LESSON.

Isaiah 9: 1-7.

DAILY READINGS.

Second-day, Twelfth mo. 16.—The Lesson. Is. 9: 1-17.
 Third-day, Twelfth mo. 17.—The birth of Christ. Luke 2: 1-16.
 Fourth-day, Twelfth mo. 18.—Simeon's testimony. Luke 2: 25-35.
 Fifth-day, Twelfth mo. 19.—The wise men. Matt. 2: 1-11.
 Sixth-day, Twelfth mo. 20.—The Child in Egypt. Matt. 2: 12-21.
 Seventh-day, Twelfth mo. 21.—The true light. John 1: 1-14.
 First-day, Twelfth mo. 22.—The Saviour of the world. 1 John 4: 1-14.

THE PASSAGE OF THE RED SEA.

Exodus 14: 13-27.

GOLDEN TEXT.—I will sing unto the Lord for he hath triumphed gloriously.
 —Ex. 15: 1.

DAILY READINGS.

Second-day, Twelfth mo. 16.—Egyptians pursuing. Ex. 14: 1-12.
 Third-day, Twelfth mo. 17.—Israel going forward. Ex. 14: 13-22.
 Fourth-day, Twelfth mo. 18.—Passage of the Red Sea. Ex. 14: 23-31.
 Fifth-day, Twelfth mo. 19.—Song of deliverance. Ex. 15: 1-10.
 Sixth-day, Twelfth mo. 20.—Song of deliverance. Ex. 15: 11-21.
 Seventh-day, Twelfth mo. 21.—"Thou leddest thy people." Ps. 77: 11-20.
 First-day, Twelfth mo. 22.—Song of praise. Ps. 106: 1-12.

Terrified and broken down by the death of the first-born, Pharaoh called for Moses and Aaron, and said to them, "Rise up and get you forth from among my people both ye, and the children of Israel." The Israelites started at once. (12: 31.) It is said that there were 600,000 men. This probably means men at arms, which would indicate a total population of two millions. There were three great routes from Egypt to Palestine: (1) The Philistia Road (Ex. 13: 17). This was the northernmost. It ran along the Mediterranean, and was the shortest and easiest; but it would be useful to go through the country of the warlike Philistines; (2) The "Way of Shur," or the Wall Road. The central road. This went straight into the desert and entered Palestine by way of Beer-sheba and Hebron. It was doubtless along this that Abraham went into Egypt, and Jacob also. The desert made it a difficult way for such a multitude as the Israelites. (Gen. 16: 7.) (3) The "Way of the Wilderness of the Red Sea," or Red Sea Road. (Gen. 13: 18.) This was the most southern of the routes; it lay along the head of the Gulf of Suez. This is nearly the present route of the caravans to Mecca. It was along this that the Israelites went. The exact place of the passage of the Red Sea is still a matter of doubt. There are, however, but three important opinions. (1) That the passage was just north of the Bitter Lakes, which are about half-way between the Mediterranean and the Gulf of Suez. (2) That it was through the Bitter Lakes. (3) That it was near the present city of Suez at the present head of the gulf. The first two theories agree in holding that the Red Sea at the time of the Exodus extended north of the Bitter Lakes. The third opinion is that held by Henry Clay Trumbull, of the "Sunday School Times," who upholds it with very strong arguments. The preceding narrative (13: 17 to 14: 18) should be read to get the connection.

19. It was about four days since the start. "Angel of God," etc. The presence of God manifested in a pillar of cloud by day and one of fire by night. (13: 21, 22.) Compare Num. 9: 15-23; Neh. 9: 12, 19.

20. The pillar was light to the Israelites, but fog and darkness to the Egyptians.

21. "Stretched out his hand." The rod was in it (verse 16). "Caused the sea to go back by a strong east wind." Compare the account given in the Song of Deliverance (15: 8-10). The miracle described is attributed primarily to natural causes. In modern times there have been several instances where the sea was blown almost dry. The references to this miracle are numerous. Neh. 9: 11; Ps. 74: 13; 78: 13; Isa. 51: 10, etc., etc.

22. "The waters were a wall." It is sometimes hard to determine whether words are used figuratively or in their ordinary sense. Perhaps the most common idea here is, that the waters stood perpendicularly like a wall, but such is not the meaning necessarily called for. They are spoken of elsewhere as "standing in a heap." (See references above.) Probably we should read "wall" figuratively—that is, as "a defence." Compare Nahum 3: 8.

23. As it was night-time, the pursuers may not have known where they were, or in the heat of pursuit followed them without regard to where they were going.

24. "Morning watch." That is, between 2 a.m. and sunrise. "Looked forth upon." (Revised Version.) Compare the poetical description in Ps. 77: 16-20.

25. "Took off their chariot wheels." If the wheels came off the axles, then the chariots would be stopped; it is hardly likely that the chariots could have run to the axles. The Septuagint reads, "Became entangled" or "clogged." This is probably the correct word, and exactly represents what would probably occur when it was attempted to drive chariots over a sea-bottom. "For the Lord fighteth for them." To the Egyptians the obstructions seemed more than could be accounted for by natural causes, and so they said, "The God of the Israelites fighteth for his people." If this was the case, it was useless to resist supernatural power. Compare verse 14.

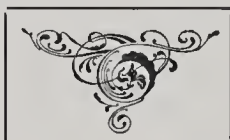
26. "Stretch out thine hand." To show that the power was from Jehovah. As the pathway was formed by means of an easterly wind, the wind now ceased, or veered round to westerly, which would bring the waters back with such great rapidity that escape would be impossible. "Upon their chariots and their horsemen." This would seem to imply that the foot soldiers did not follow the Israelites into the sea. It should be noted that it is nowhere said that Pharaoh was with his army in the sea. The mummy of Menephtah, who is believed to be the Pharaoh of the Exodus, has been discovered.

27. "Returned to its strength." Better, as in margin of Revised Version, "To its wonted flow." No mention of the Exodus or passage of the Red Sea has been discovered as yet; but this is not strange, as

“Oh that Ishmael Might Live Before Thee”



... The ...
Arabian Mission



1901

Statement Number Thirteen

Press of E. Scott Co., 146 W. 23d St., N. Y.

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THE ARABIAN MISSION

ANNUAL STATEMENT NUMBER THIRTEEN

In Arabia Stronger Than Ever. The Arabian Mission was strengthened during the year by the addition of Rev. James E. Moerdyk, who sailed from New York on October 6th, and joined the mission in the end of November. It is now more firmly established at each station than ever before.

Miss Emma H. Hodge, M. D., for five years a medical missionary of the Women's Missionary Society of the M. E. Church in India, was married to Dr. H. R. L. Worrall, of this mission, in October, 1900. Mrs. Worrall has been accepted and appointed by the trustees as an associate missionary. Dr. and Mrs. Worrall expect to return to Arabia during the coming summer or fall.

Medical Work at Bahrein. The erection of a mission house, rented on long lease, at Bahrein has provided accommodations for two families, and made it possible to open permanent medical work at that station. To this work Dr. and Mrs. Thoms have given themselves with interest and zeal, and with large success, so that this work is assuming large proportions. Successful surgical operations have popularized this department of the physician's work, and have demonstrated the great need and desirability of a hospital. It is pleasant to report that, just as the mission has entered an earnest plea for such an institution, the trustees have received an offer of \$6,000 for its erection and equipment, as a

memorial to the late Edward De Witt Mason, of Brooklyn, N. Y., from his brothers and sister, on condition that the Trustees provide the necessary ground. The mission has been authorized to purchase the ground, and it is hoped that within a few months the work of building may be begun.

Woman's Work. A beginning has been made by the married ladies of the mission in work for women. In order that it might be prosecuted more systematically and extensively, the mission asked for two single women who shall devote themselves to this service. This request has been twice made, but the Trustees are not convinced that the time has arrived for employing such an agency under the conditions now prevailing in this mission.

Touring. Tours have been made as usual, though more might have been done in this direction in the field west of Muscat but for the disturbed state of the country and the inter-tribal wars which have prevailed.

Scripture Sales. The sales of Scriptures and Scripture portions are largely in excess of any previous year. In 1899 they numbered 2,464; in 1900, 3,844, a gain of more than 50 per cent. Of the total, 86 per cent. were to Moslems (2,878 in Arabic), showing how widely these "little missionaries" are doing their silent work of enlightenment among the followers of Mohammed.

Two More Men Needed. At its meeting a year ago the mission earnestly besought that two men be sent out during the year. This appeal was reiterated, with emphasis, by the mission at its meeting in February, 1901. The Board earnestly desires to send these men, should the means be provided and their support assured, in accordance with the principles upon which the mission was established.

Finances.

The receipts for the Arabian mission for the year were as follows: From syndicates, \$4,717.58; miscellaneous, \$4,334.81; from legacy, \$125; and interest on loan, \$200, making a total of \$9,377.39. The expenditures were \$12,487.63, including \$2,000 for the purchase of a site for the hospital at Bahrein.

*\$15,000 for
Arabia.*

In the anxiety regarding the other missions, and the effort to relieve them of their distress and the Board of debt, there is danger that the Arabian Mission, its needs and interest, may be overlooked. Indeed this would seem to have been the case during the last year, since the contributions to it were nearly \$1,300 less than the year before. This ought not to be. The Church has formally assumed this mission. It has reason for grateful satisfaction in the men and women who compose it, and the solid footing they have achieved among the Mohammedan people to whom they were sent, in the interest awakened in them and their work among Christians of all denominations in this country and Great Britain, and in the prospect of wider influence and usefulness opening before them. The maintenance of the present fields of work calls for not less than \$15,000 for the special use and benefit of this mission during the coming year. The Synod is respectfully asked to approve and the Church to provide this amount.

THE ARABIAN MISSION.

Organized 1889.

Incorporated 1891.

Adopted by R. C. A., 1894.

Missionaries.—Rev. James Cantine, Muscat; Rev. S. M. Zwemer, Bahrein; Rev. F. J. Barny, Busrah; Rev. H. J. Wiersum, Busrah; Rev. J. E. Moerdyk, Bahrein; H. R. L. Worrall, M. D., in America; S. J. Thoms, M. D., Bahrein.

Associate Missionaries.—Mrs. S. M. Zwemer, Mrs. F. J. Barny, Mrs. H. R. L. Worrall, M. D., Mrs. S. J. Thoms, M. D.

Native Assistants.—

Colporteurs.—Micha Gibburi, Yakoub Sawa, Murad Raslu, Thomas Emso, Dacud Murad, Elias Bakkos, Yusef Mieba.

Arabic Teachers.—Yusef Seso, Abd el Ahed Seso.

Dispensary Assistants.—Elias Behnan, Gibrall.

THE MISSION OCCUPIES :

1. *The Busrah vilayet.*—Area, 50,000 square miles; population, 700,000.
2. *Bahrein Islands and adjacent coast.*—Area, undefined; population, 300,000.
3. *Oman.*—Area, undefined; population, estimated, 500,000.

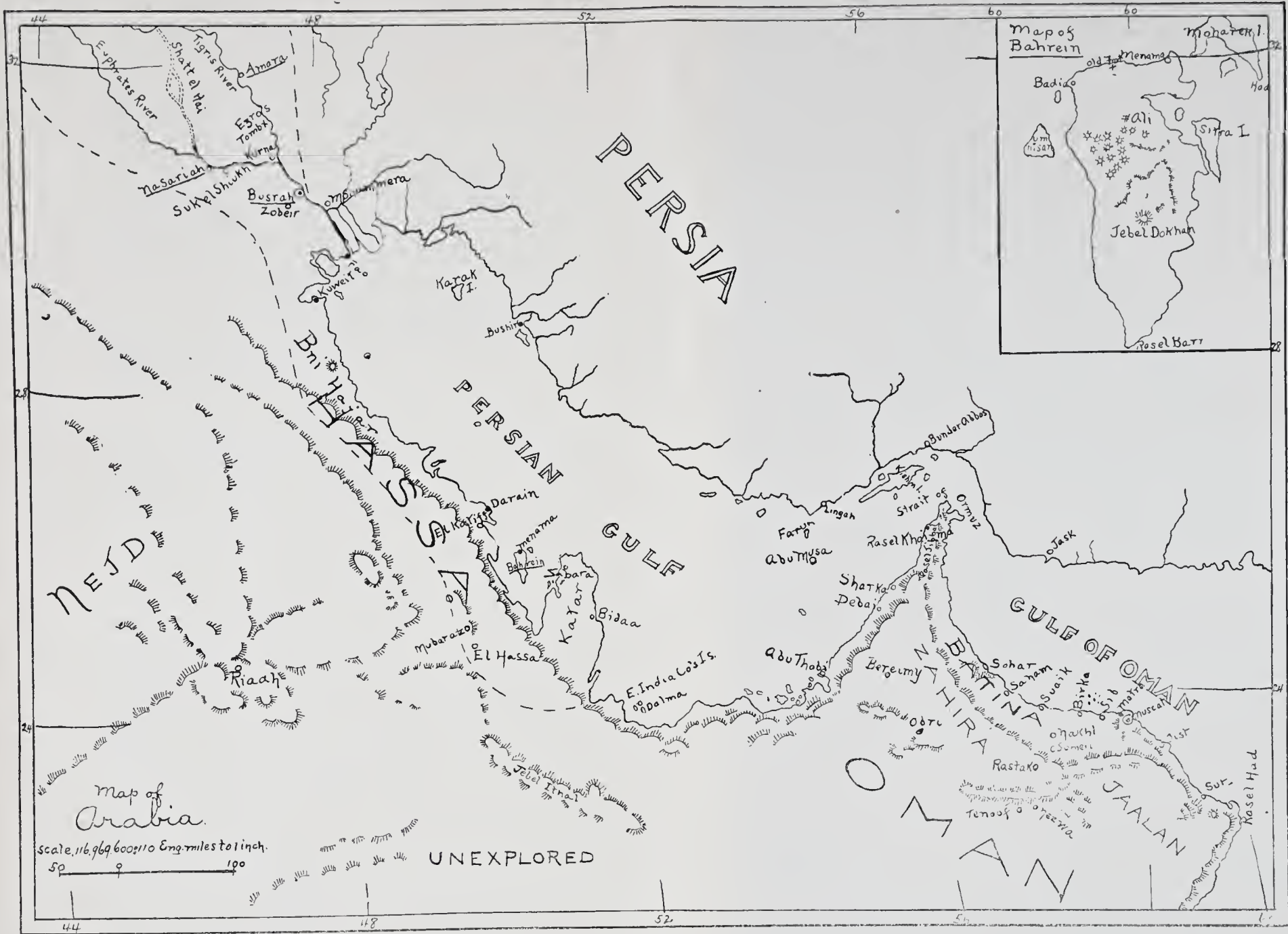
Stations.—Busrah, 1891; Bahrein, 1892; Muscat, 1893. *Out-Stations.*—Amara, 1895; Nasariych, 1897.

REPORT FOR 1900.

GENERAL.

The year 1900, for our Mission, has been one of strengthening of the lines. Our growth is illustrated not so much by the spreading out of branches as the striking down of roots. At all of our stations we feel ourselves more firmly established than ever before. Our force of workers has augmented slightly, so that at the end of the year we number seven missionaries and four associate missionaries of whom, however, two are at home on furlough. With the force on the field all the stations have been occupied, not merely held as in years gone by.

The most promising feature of the year was the Bible work, both as to the amount of the sales of Scriptures and the extent of the tours made. The Scripture sales number 3844 as against 2464 in 1899, an increase of over 50 per cent., and the number of tours made were 23 with a total of 6853 miles covered by missionaries and colporteurs. This is a record for which the Mission is deeply thankful to Almighty God for enabling us to put forth the effort and then blessing it so signally. A table at the close of this report gives an analysis of the sales according to the twelve languages met



map of Arabia.

Scale 1:6,969,600 (110 Eng. miles to 1 inch.)



UNEXPLORED

with in our field. The sales of religious and educational books also show a large increase, viz., 1835, as against 1019 last year.

Medical Work. Our medical work has also taken a decided step forward, the number of patients treated this year being 8843 as against 4513 in 1899. True, the medical work at Busrah was at a standstill for three months, but a very hopeful work has been instituted in Bahrein of which our friends will no doubt hear more in the near future.

Work for Women. Woman's work has been carried on to the best of our abilities. We are only waiting for a few single lady-missionaries who will give their whole time to this work to see some remarkable results. These matters are all spoken of in detail in the several reports of the three stations which follow :

BAHREIN STATION.

It was said of the Romans that "As they shortened their swords they lengthened their territories." The way to conquer is to come to close quarters with the foe. And it does not take long experience in Moslem lands to learn that Islam is never strong on the defensive. The condition of moral victory is to close with the foe in desperate struggle.

In some respects we have followed the Romans, and in others failed because we did not do so.

The Bible Shop. Our Bible and book shop, which in former years was a dingy place in the busy, dirty bazaar, was for the last year outside the bazaar, and more attractive in appearance. We often congratulated ourselves that we had a cool sea-breeze from the open square during the summer. But it was a mistake to move away. The shop had less visitors and there was less hand-to-hand contact and soul with soul conflict than in 1899. We have learned by experience. Next year we go back to the dingy bazaar to do double work. However, though the location was against us, the total sales of Scriptures from the shop were nevertheless 250, besides 429 religious and educational books.

Our stock of books was larger than ever. The Arabic Press catalogue of the Syrian Mission has 661 titles of good literature, much of it suitable for our field at the present stage of our work. While from our sister mission at Cairo we receive controversial literature of tried character; books in reply to the infamous Moslem attacks on Christianity and little leaflets that speak the truth in love without beating about the bush. There is no use in running the plow against stumps, but where the soil has lain fallow for centuries one must use a plow of some sort before he scatter seed to any purpose. During the year at least 200 of these leaflets have been distributed in addition to the book sales recorded.

Touring.

By touring this year we gained that which we lost in sales at our shop to such an extent that the total of Bible sales for Bahrein station is 934 against only 700 last year. Two colporteurs were employed nearly all the year, and two others each worked a couple of months. One of the colporteurs gave half of his time as assistant in our dispensary, so that the total number of days work in colportage was 487. The number of tours (not counting village work near the shop) was eleven, and the number of miles travelled by sea and by land nearly equalled half the diameter of the earth. Colporteur Elias made two journeys to the Pirate Coast, beside his trip across Oman with Mr. Zwemer, of which an account appeared in our quarterly letters. Katif was visited and the inhospitable peninsula of Katar for the first time saw a colporteur. He was kindly received, perhaps because the Turkish army champaign there had been in correspondence with the missionary at Bahrein and loaning books. Nothing impressed the colporteurs and ourselves so much on these tours as the fact that this is the hour of golden opportunity. No where was there much fanaticism, and everywhere there seems to be an increasing desire for books. The caravan routes along the Oman coast and across to Muscat proved safe. Now is the moment to seize time by the fore-lock. The opportunity may not last long. **WE MUST GET THE BIBLE CIRCULATED BEFORE THE LEARNED MEN OF THE INTERIOR REALIZE THAT IT IS THE BOOK WHICH TURNS THE WORLD UPSIDE DOWN, (RIGHT SIDE UP), AND OVERTURNS ALL WRONG.**

Preaching and Teaching.

Our preaching in the dispensary this year was unhindered and not unblest. Many indeed have heard the gist of Christ's message to the world again and again. Some have heard it only once. But all who came to be cured of disease know at least that we are servants of Him who is the Physician of souls. In our little chapel (a room in the new mission house), we have had many happy Sabbaths; a small band of worshippers we all prize the means of grace. During the week a little Arabic-English school is held in the chapel with nearly a dozen pupils. It is a small beginning but we are glad. Who can tell whereunto it may grow. The magic lantern has also been in the service of the King during the year. We are still experimenting rather than working with it, however; all kinds of bait will not do to catch brook trout.

Work for Women and Children.

The school enterprise was originated by Mrs. Zwemer, and the kindergarten part of it is still under her direction. Considerable time was spent, especially during the cooler weather, in receiving Moslem women at the house or visiting them in their homes. Nearly 200 garments were given away on such occasions to the poor. This labor of love is possible through the kindness of the Summer Sewing Guilds in America, and they share the reward. As a result of

befriending our Arabian sisters one of them, rescued from the cruel blows of her husband, is now an inmate of our house and a diligent reader of the Scriptures. Ameen's family are also with us still. But as all of them, from youngest to the oldest, work for their living, we hope we are not pauperizing converts. To find manual labor for inquirers and converts who lose their employment as well as their friends on turning to Christ, will be a serious problem in the future.

Medical work. Until October first the medical work at Bahrein was carried on, as heretofore, without a qualified physician. In October Dr. and Mrs. Thoms came to Bahrein and the dispensary became what it ought to have been long ago and worthy of that name. The number of patients increased and none were turned away. Several successful major operations on poor pearl-divers bitten by sharks, advertised the arrival of Dr. Thoms, and there are patients who now come long distances to be treated. The dispensary is too small for the growing work and we have no place for inpatients save our courtyard. Unless we dwarf the work and slap opportunity in the face, we must plan and pray and work for a hospital. During the nine months before Dr. Thoms' arrival, the number of treatments was 2366; the past three months 2948 received treatment, including nine major and many minor operations. Of the total number of patients 5314 about 5100 were Moslems,—the others were Hindus and Christians.

Driving Down Tent-Pegs. Looking over all the work at this station, the past year offers much encouragement. It has been a time of driving down tent-pegs. Where seven years ago there was only one missionary, and fanaticism forbade him a dwelling, we now count two missionary families and three native helpers, beside the church in our house. The missionary house is the largest and most comfortable on the islands. The medical work is full of promise. The colporteurs know how large is the field of their sowing and are eager to go to places which once they feared to visit. During the year Mr. Wiersum laid his foundation for Arabic study at Bahrein, in a way that promises much for the future. This tent-peg has also been driven down to stay. Our annual meeting of the mission at Bahrein emphasizes the fact that this is no out-station, and that our faces are turned westward where there remaineth much land to be possessed.

MUSCAT STATION

No Longer Lonely. Missionary life at Muscat should no longer be associated with idea of isolation and loneliness. For half of the year it has had the continual presence of both Mr. Cantine and Mr. Wiersum, and for the last few weeks of the year of Mr. Moerdyk also. The latter ar-

rangement has strained the accommodations of the small mission house, but the mutual companionship was a great pleasure to all concerned. Both Mr. Wiersum and Mr. Moerdyk gave all their time to language study, the former trying several teachers and quickly learning that normal schools were not a feature in the educational system of the sultanate of Oman. Mr. Cantine was compelled to spend much of his time in the supervision of repairs to the mission house which at last may be considered, so far as the new part is concerned, as finished. The question of the strength and safety of the old original rooms is now before us and the next year's report will doubtless chronicle the completion of the entire building when this steady drain on the time and energy of the missionary will cease.

Visitors. In February the station was favored by a brief visit from one of our old friends, Prof. H. P. Sailer, of the University of Pennsylvania.

He intended to visit our other stations also, but an unfortunate attack of fever compelled him to return to India. Later in the year the Bishop of Lahore recalled by his presence and appreciation of our work the life and death of his predecessor and teacher, Bishop French, whose grave is in our midst.

Some time was also given to the procuring and enclosing of a cemetery for native Christians, which was sorely needed, especially for the Roman Catholics from India. Our Sunday services, both preaching and Sunday school have been attended by a few of these, and in the absence of a priest they have depended upon our ministrations in time of need.

Evangelistic Work. In the evangelistic work at Muscat there is much to be thankful for. Our total Scripture sales were 1433, over 150 per cent. increase on those of any previous year. This increase was almost entirely due to increased sales during tours inland, and also to continued visits to the neighboring town of Muttra. A novel feature of our colportage this year was the sales by one of our servants Ali. He had been so anxious to go on a tour that we finally allowed him to make a trial, giving him only portions of the Old Testament. The outward results were certainly a success and, so far as we could judge from himself and others, his work was wisely done. Ali cannot read, but he has imbibed much Christian knowledge. He has in a measure cut himself off from his Moslem family, and confesses with more or less directness that he is a Christian. He certainly knows the country and understands the people better than any man we may bring from Central Turkey, and for our sake as well as his we trust and pray that he will fully accept the truth which he loves to commend.

Touring. The missionaries themselves have made one extended tour, together with several shorter ones. Wherever the Arabs were not fighting the welcome was most cordial, and their experience simply re-in-

forces the constant assertion of open doors in Oman. The country northwest of Muscat is now quite well known to the mission, but in other directions there are numerous towns and tribes from which we have had a cordial invitation, and the sooner we can accept of these the better.

A Man Wanted. We are still hoping for the unmarried medical missionary asked for last year, not specially for work in Muscat itself but for medical touring. This has never been done in Oman, but we have no reason whatever to doubt that the results would be as valuable as in other lands. Existing conditions in Oman do not seem to favor the settled occupation of the large towns inland by missionaries, and our policy can only be one of gradual extension preceded by systematic and persistent touring, or rather visiting, remaining for a longer or shorter time at each place, until we shall have become no strangers, but if possible, friends. But the policy to be successful depends upon the possession of men, clerical and medical, who would be content to "dwell in tents," who would cheerfully forego the luxury of churches and hospitals, and who would not alone endure but enjoy the roughness of pioneer life. To such, a great door and effectual is open and the many adversaries will but make the conflict more glorious.

BUSRAH STATION.

Forces Reduced. While the other stations have this year been rejoicing in the strengthening of their forces, Busrah has had its complement of missionaries reduced to the last degree. In the early part of the year Dr. Worrall left for his furlough at home, and near the end of the third quarter Dr. and Mrs. Thomas removed to Bahrein to take up the work long ago planned for them there.

The Bible Shop. The Bible work claims our attention first of all because it overshadows everything else in our work. Especially was this true this year. The Bible and book shop in Busrah was kept open from six to eight hours every working day of the year, having in this respect a better record than any of the other shops of the bazaar. The number of scripture sales was 209, a small number as compared with the amount of effort spent. But this is easily explained by the fact that the bazaars and environs of Busrah were thoroughly worked by one, and for a part of the time by two colporteurs. Probably over 500 Bibles and portions were sold in Busrah itself. The value of the shop must not be judged solely by the number of sales, but by the number of visits made to it, and the amount and character of the conversation on things spiritual. Here there is no doubt for often, especially on Fridays and Saturdays, the shop was filled, on the one day with Moslems, on the other with Jews, and both were pointed to the Hope of Israel, the Savior of all, even

Moslems. A great deal was done this year in selling educational books from the shop. Over 800 of these, mostly from the American Press of Beirut, both religious and educational were sold. The torch of science may be dim alongside the glory of the sacred page, but it must be admitted that the torch-light of science is a valuable and welcome light where all is darkness and ignorance.

The Out Stations. The work at the out-stations has been continued throughout the year. A colporteur was in charge of the shop at Amara the whole time, while Nasariyeh has been practically unoccupied since last April, though the place has not been altogether neglected. A colporteur made two trips thither, using that out-post as a place of recuperation on the long tour from Busrah up the Euphrates to Nasariyeh, across the Mesopotamian plain to the Tigris, and then down the Tigris to Amara and Busrah. The sales at Nasariyeh were discouragingly small, so that the missionary did not feel justified in keeping a colporteur there without himself making an extended visit in order to study conditions on the spot, which, however, he did not find possible. For the coming year an additional missionary has been assigned to the station, and it is hoped or rather expected that the once promising work can be revived again by his making extended visits to that place. The sales at Amara were 231 Bibles and portions, which is about the average of former years.

Touring. Beside the men in the shops, several men were engaged, as above stated, in working the bazaars of Busrah and in making tours. Of these there were four long ones, three to Nasariyeh along the route above indicated and one to Kuwait on the Persian Gulf. The sales on these tours were very good, about 400 books being accounted for in this way. The total of Scriptures sold for the year is 1479, Bibles, Testaments and portions, in nine different languages. This as compared with 1207 of the year before shows an increase of over 20 per cent. An increase which speaks for itself.

Medical Work. As indicated at the begining of this report, the medical work at Busrah has suffered most. For three months it has been suspended altogether, a loss to the work in general which few can appreciate except such as know the influence of the western doctor among these people. Our hopes and prayers are that the interruption may not last longer than next October, when we expect Dr. Worrall and his wife to re-open the dispensary with fresh zeal and restored strength. While the dispensary was open 3529 patients were treated who also heard the living Word at least once and many of them more often, besides the many more who accompanied their friends to see the doctor. For several months one of the colporteurs was assigned to the task of reading from the

Bible and speaking to the patients individually, as they waited for their turn to be treated. Although nothing definite resulted from this, many a confidential talk was had with Jew or Moslem, in which we trust some seed was dropped which may have found a place of lodgment.

Woman's Work, An experiment was made of instituting work for women and the experiment was so successful that it was continued throughout the year with a few interruptions. A woman who had previously, of her own accord, visited the poor, and who is known to us as a spiritually minded person, was engaged to give her time to visiting the women systematically in their homes, to read to them from the Bible and to converse with them about their soul's salvation. It was with some doubts that she was first sent and with some misgivings that she went forth but doubts and misgivings were unfounded. From the first she found no difficulty in entering the houses, and with but few exceptions was she well received with her book. Often after the first visit she was asked to read and to pray. On one occasion she came to a house of mourning and on entering found about fifty people gathered together, to whom she read from her Bible and was attentively listened to. Her whole experience is to us eloquent with the plea for the more thorough establishment of this work in our field. There is no doubt that there are large opportunities for the woman who is, at the Master's call, to serve him among the women of East Arabia.

Just a word now in conclusion as to the results in general. "Watchman tell us of the night what its signs of promise are." Alas the night seems very dark yet. The year has been one of progress and as our faces are turned toward the new year and the new century we are full of hope and good cheer, but we feel more than ever the need of the out-pouring of divine grace to change the perverted heart of the Moslem world. There have been a few inquirers but all have disappointed us, because their hearts have clung more to earthly than to heavenly things. When the grace of God convicting the Moslem heart of sin and righteousness and judgment shall as a plough share break up the hardened soil of these hearts, we shall see the Kingdom of God established here. The burden of our prayers is for the giving of this grace.

BOOK SALES, 1900.

Languages.	Bibles.	Testaments.	Portions.	Total Scriptures.	Religious and Educational.	Total Books.
Arabic.....	35	34	2878	2947	1036	3983
Persian.....	5	15	387	407	24	431
Turkish.....	2	7	107	116	22	138
Hebrew.....	43	12	210	265	.....	265
Syriac.....	.....	1	4	5	1	6
Gujerati.....	1	2	30	33	1	34
Englisb.....	9	11	10	30	715	745
Portuguese.....	6	10	.....	16	.....	16
Arabic-English.....	.....	.....	3	3	21	24
Turkish-English.....	.....	.....	3	3	5	8
Arabic-Turkish.....	.....	.....	3	3	7	10
French.....	2	4	1	7	3	10
Various Other.....	2	2	5	9	.....	9
	105	98	3641	3844	1835	5689

Scriptures.	Busrah.	Bahrein.	Muscat.	Total.
In Shop.....	459	250	318	1027
On Road.....	993	652	1092	2737
Missionaries.....	27	30	23	80
Total, 1900.....	1479	932	1433	3844
" 1899.....				2464

Scriptures.			
Sales to Muslims.....	3327.....	86	per cent.
" Jews.....	278.....	7	"
" Christians.....	203.....	6	"
" Hindus.....	36.....	1	"

3844

Tours	23
Days	1587
Miles	6853

VALUE OF SALES IN RUPEES.

Scriptures	333	6½
Religious and Educational	1660	13½
	Rupees 2044	4

ARABIAN MISSION RECEIPTS.

MAY 1, 1900, TO APRIL 30, 1901.

SYNDICATE OF ONE HUNDRED DOLLARS.

Rev. T. H. P. Sailer.....	\$150	Mrs. Sarah Welling.....	\$100
Mrs. Jacob S. Wyckoff.....			\$100.

SYNDICATE OF SIXTY DOLLARS.

John Wharton.....	30
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SYNDICATE OF FIFTY DOLLARS.

H. P. Cortelyou.....	50	Peter Lott.....	50
Miss Emily D. Sumner	50	Miss Sarah F. Sumner.....	50
L. M. S., Mad. Ave., Albany, N.Y.	50	The Misses Duryee.....	50

SYNDICATE OF THIRTY DOLLARS.

Frederick Frelinghuysen.....	30	Miss M. and Miss H. Zwemer.	30
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SYNDICATE OF TWENTY-FIVE DOLLARS.

Rev. Lewis Francis, D.D.....	25	Hon. Henry Hospers.....	12 5
The Misses Merry.....	25	Rev. H. D. B. Mulford.....	25
Union Y. P. S. C. E., Nyack, N.Y.	25	Miss N. Zwemer.....	25
W. M. Soc., Stone Ridge, N. Y.....	25		

SYNDICATE OF TWENTY DOLLARS.

Miss E. N. Collier.....	20	Rev. Peter Crispell.....	20
Peter Cortelyou.....	20	Rev. J. Elmendorf, D.D.....	20
Rev. George D. Hulst, Ph.D.....	10	Y. L. M. B., 1st Orange City, Ia.	15
Miss S. McCready.....	15	Rev. J. F. Zwemer.....	20
Miss Sarah B. Reynolds.....	25	F. S. Schenck.....	20

SYNDICATE OF FIFTEEN DOLLARS.

Dr. B. H. B. Sleght,....	15	Dr. C. Van Zwaluwenberg....	15
Rev. J. H. Gillespie, D.D.....	15		

STAICYNED OF TEN DOLLARS.

Miss K. H. Cantine.....	10	Rev. Henry N. Cobh, D.D.....	10
Rev. J. P. De Jong.....	10	Miss Mary S. Dougherty.....	10
Rev. J. L. Amerman, D.D.....	10	Mrs. Anna G. Frisbee.....	10
Rev. G. W. Furheck.....	10	Rev. J. G. Gehhard.....	10
John Glysteen.....	10	A. W. Hopeman.....	10
S. H. Joldersma.....	10	L. M. S., 1st Rochester, N. Y..	10
L. M. S., Grand Haven, Mich....	10	Rev. J. P. Searle, D.D.....	10
Rev. W. W. Schomp.....	10	Rev. A. H. Strahling.....	12 50
Y. P. S. C. E., Mott Haven, N.Y.C.	10	Rev. B. V. D. Wyckoff.....	10
Rev. J. W. Conklin.....	7 50	Rev. F. J. Zwemer.....	10
Mrs. Abbie J. Bell.....	10	John P. Boon.....	10
J. Den Herder.....	10	D. L. Pierson.....	10

SYNDICATE OF EIGHT DOLLARS.

Clayton Demarest.....	8	Rev. Isaac J. Van Hee..	6
Rev. W. H. Boocock.....			4

SYNDICATE OF FIVE DOLLARS.

The Missea Abeel.....	5	Miss E. M. Crowell.....	5
Rev. E. J. Blekkink ..	5	Rev. A. J. Hageman.....	5
Mrs. H. T. Dernel.....	5	Mrs. C. M. Hutchings.....	5
Rev. G. H. Hospers.....	5	George Henry Judd.....	5 11
S. S. Jemison.....	10	Miss Kate Lang.....	2 50
John Kloot.....	5	Mrs. H. J. Mentink.....	5
Miss Juliet McCarrell.....	5	W. J. Overocker.....	15
Mrs. E. E. Olcott.....	5	Rev. George G. Slebert..	3 75
Rev. P. T. Phelps.....	5	Rev. J. A. Thomson.....	5
Rev. E. Tilton, Jr.....	6 25	Miss A. T. Van Santvoord....	5
M. Vandervelde.....	5	Mrs. Gertrude E. Willama....	5
C. Ver Schure.....	10	G. H. Dubbink.....	5
Miss Emma Willama....	5	W. L. Vanderwalle.....	5
Mrs. H. De Groot.....	5	L. U. Circle, 2d Rochester, N. Y.	5
Mrs. J. J. Beattie.....	5	Miss Hila B. Terbell.....	5
Rev. T. W. Mullenberg ..	5	A. J. Welmers.....	15
Pres. Ch., Blauvelt, N. Y., L. Soc.	5	A Friend.....	5

SYNDICATE OF THREE DOLLARS.

Mrs. H. J. Veldman.....	3
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SYNDICATE OF TWO DOLLARS.

S. Sprietema.....	2	Mrs. E. W. Dunham.....	2
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SYNDICATE OF ONE DOLLAR.

Miss M. Van Steenberg.....	1	James E. Van Aken.....	1
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SYNDICATE OF

2d Ch., Grand Rapids, Mich.....	\$ 27 50
West End Collegiate Ch., N. Y. C.....	160
1st Ch., Somerville, N. J.....	33
Ch., Mt. Vernon, N. Y.....	66 46
2d Ch., New Brunswick, N. J.....	72 50
Ch., Philmont, N. Y.....	52
Grace Chapel, Flatbush, Brooklyn, N. Y.....	5
1st Ch., Jamaica, N. Y.....	18
Ch., Catskill, N. Y.....	20
A. M. Soc., Milwaukee, Wis.....	80
Class of '97, Theol. Sem., New Brunswick, N. J.....	13
1st Ch., Flatbush, Brooklyn, N. Y.....	136
Clove Ch., High Falls, N. Y.....	24 25
Churches, Sioux Co., Ia.....	748 36
Ch., Belleville, N. J.....	5 75
Bethany Ch., Grand Rapids, Mich.....	8
A. M. Ass'n, Zeeland, Mich.....	700
34th St. Ch., N. Y. City.....	10
Ch., Katsbaan, N. Y.....	13
3d Ch., Raritan, N. J.....	47 60
Ch., Cedar Grove, Wis.....	67 05
1st Ch., Claverack, N. Y.....	20
1st Church, Philadelphia, Pa.....	88
Marble Collegiate Ch., N. Y. City.....	675

Total.....\$4,717 58

MISCELLANEOUS GIFTS.

Atwood, Mich., Y. P. S.....	§ 1	2nd, Grand Rapids, Mich....	15 76
Washington Ch., Ackley, Ia....	25	“ “ “ “ S. S....	
Alton, Ia.....	30	“ “ “ “ Y. L. M.	
“ “ Y. P. S. C. E.....	6	S.....	10
Aito, Wis.....	57 77	3rd, Grand Rapids, Mich.....	10
“ “ W. M. S.....	17 50	4th, “ “ “ “.....	5 56
Holland, Albany, N. Y.....	3	5th, Grand Rapids, Mich, Y. L.	
“ “ “ “ Y. P. S.	10	M. S.....	10
“ “ “ “ S. S....	10 42	5th, Grand Rapids, Mich., S. S..	40
1st, Albany, N. Y., Y. P. S. C. E.	15	6th, “ “ “ “ Cate-	
Accord, N. Y., Y. P. S. C. E....	5	chumens.....	18 61
6th, Albany, N. Y.....	8 08	6th, Grand Rapids, Mich., M. M.	
Amsterdam, N. Y., Y. P. S. C. E.	2 88	Soc.....	5
Brooklyn, N. Y., Kent St. Junior		6th, Grand Rapids, Mich., S. S..	7 50
C. E. S.....	10	7th, “ “ “ “.....	16 79
Brooklyn, N. Y., Flatlands, S. S.	10	“ “ “ “ W. M.	
“ “ “ “ N. Utrecht, Y.		S.....	5
P. S. C. E.....	5	9th, Grand Rapids, Mich. Y. P.	
Brooklyn, N. Y., E. N. Y., Y. P.		S. C. E.....	1
S. C. E.....	5	1st, Grand Haven, Mich., Y. P.	
1st, Bethlehem, N. Y.....	11 25	S. C. E.....	12 50
1st, Berne, N. Y., Y. P. S. C. E..	3 50	2nd, Grand Haven, Mich.....	4 74
Boyden, Ia., L. M. S.....	20	Grandville, Mich.....	5
Bronxville, N. Y.....	99 25	Gibbsville, Wis., L. A. Soc.....	10
Boonton, N. J., Y. P. S. C. E....	12 15	“ “ “ “.....	18 61
Gano, Chicago, Ill., Y. P. S. C. E.	5 57	Greenleafton, Minn., Sr. Cate-	
“ “ “ “.....	18 18	chumens.....	2
“ “ “ “ W. D. Soc..	10	Glen, N. Y., Y. P. S. C. E.....	22
1st, Roseland, Chicago, Ill.....	26 63	Greenwich, N. Y.....	5
Bethany, Roseland, Chicago, Ill..	12	Hoboken, N. J., Mrs. Knestar...	5
1st, Englewood, Chicago, Ill., S. S.	55 93	1st, Hackensack, N. J., Y. P. S.	
Chatbam, N. Y., Y. P. S. C. E....	20	C. E.....	10
Cedar Grove, Wis.....	34 27	1st, Holland, Mich.....	45 32
Chas. Mix, S. D.....	4	Holland, Mich., Christian Ref.	
Clymer, N. Y.....	5	Ch., 9th Street.....	30
Clymer Hill, N. Y.....	5 20	Hingham, Wis.....	1 50
Claverack, N. Y., Stone Mills, S.		Hooker, S. D., Y. P. S. C. E....	8 55
S.....	5	Hurley, N. Y., “.....	7 55
1st, Cleveland, O.	7 71	Irvington, N. J., “.....	4 75
2nd, “ “.....	2 25	Jersey City, N. J., Bergen Ch..	22 28
Cohoes, N. Y., Y. W. C. A.....	1 60	“ “ “ “ Y. P. S. C. E.	5
1st, Coxsack, N. Y., Y. P. S. C.		“ “ “ “ Wayne St. Y.	
E.....	5	P. S. C. E.....	5
Danforth, Ill., Y. L. S.	7	Jerusalem, N. Y., Arah'n Knights	14 44
Fultonville, N. Y., Y. P. S. C. E.	3 50	Johnstown, N. Y., Y. P. S. C. E.	5
Fulton, Ill.....	11 10	1st, Jamaica, “.....	6 25
Franklin Park, N. J., L. M. S...	45 69	Kalamazoo, Mich., S. S. Class...	10
“ “ “ “ M. Guild..	25	1st, “ “ “ “ Catechumens	8
2nd, Freehold, N. J., Y. P. S. C. E.	12 81	“ “ “ “ L. D. Soc....	15
Fishkill on the Hudson, N. Y.,		“ “ “ “ Y. L. M. S..	35
Y. P. S. C. E.....	10	3rd, “ “ “ “.....	10
2nd, Grand Rapids, Mich., Hope		Fair St., Kingston, N. Y., S. S..	41 69
Mission Class.....	5	Kingston, N. Y., Comforter....	10

Knox, N. Y.....	3	1st, Pella, Ia., Bible Class.....	15
Kiskatom, N. Y., Y. P. S. C. E..	5	2d, " " Y. P. S. C. E.....	3 60
Lafayette, Ind.....	13 72	3d, " " ".....	18
Bethel, Leota, Minn., Y. L. S....	10	" " " Martha Soc.....	12
1st, L. I. City, N. Y.....	2 50	Palisades, Fort Lee, N. Y., Y. P.	
Madanapalle, Indla, Y. P. S. C. E	2	S. C. E.....	13 45
" " Jr. C. E. S..	3	1st Holland, Passaic, N. J., Y.	
1st, Muskegon, Mich.....	15	M. S.....	12
" " Mr. and Mrs.		1st Holland, Passaic, N. J., S. S.	15
K. De Work.....	10	2d, Paterson, N. J., L. M. S.....	10
1st, Muskegon, Mich., W. M. S..	6	Plainfield, N. J., 1st Trinity, Y.	
2d, " " Y.P.S.C.E	10	P. S. C. E.....	10
1st, Milwaukee, Wis.....	27 60	Queens, N. Y., S. S.....	11 20
Milwaukee, Wis., L. M. S.....	10	1st, Ridgewood, N. J.....	15 37
Monroe, Ia., S. S.....	6 86	" " " S. S.....	10
Millbrook, N. Y., Y. P. S. C. E..	10	Randolph Center, Wis.....	10 26
Mellenville, N. Y.....	9 73	2d, Rochester, N. Y., Y.P.S.C.E.	7
Mahwah (Ramapo), Y. P. S. C. E.	7	" " " Young Men's	
Middleburg, Ia., W. M. S.....	18	Bible Class.....	9 21
Metuchen, N. J., Y. P. S. C. E..	15	1st, Rotterdam, N.Y., Y.P.S.C.E	5 90
N. Y. City, Fordham, Y.P.S.C.E	60	Shokan, N. Y.	8
" " 4th German, "	10	1st, Schenectady, N. Y.	83 79
" " Knox Memorial, E.		Stuyvesant, N. Y., Y. P. S. C. E.	13 50
Backenstos.....	14	Sheboygan, Wis.....	6 08
N. Y. City, High Bridge, Y. P. S.		Sheboygan Falls, Wis.....	2
C. E.....	25	South Holland, Ill.....	26 30
N. Y. City, Middle Collegiate,		Sioux Center, Ia., Central Ch....	12 16
S. S.....	25	" " 1st, S. S.....	30
N. Y. City, Madison Ave., Y. P.		" " 1st, Y. M. C. A.	25
S. C. E.....	11 80	Spring Lake, Mich.....	9 60
N. Y. City, Manor Chapel, Y. P.		Schenectady, N.Y., Hope Chapel,	
S. C. E.....	5	S. S.....	7 50
N. Y. City, German Evangelical,		Three Oaks, Mich., S. S....	9
Houston St.....	25	2d, Tarrytown, N. Y., Y.P.S.C.E	5
Norwich, Vt., Y. P. S. C. E.....	1 50	Wallkill Valley, N. Y., Y. P. S.	
North Holland, Mich.....	16 55	C. E.....	5
New Era, Mich.....	5 17	Waupun, Wis.....	3 25
NewHolland, Mich., Catechumens	6 05	West Leyden, N. Y., S. S.....	5
" " S. S.....	33 27	Yonkers, N. Y., Park Hill Ch. . .	10
Nyack, N. Y.	28 04	1st, " " Y. P. S. C. E.....	15
" " T. H. Baldwin.....	250	Zeeland, Mich., W. M. S.....	25
" " S. S.....	25 97	An Aged Sister.....	5
Newark, N. J., New York Ave.,		Bessie E. Amerman.....	1
Y. P. S. C. E.....	11	Mrs. A. Bonhuis.....	60
Newark, N. J., New York Ave,		Mrs. Geo. Birkhoff, Sr.....	10
S. S.....	12 33	Mrs. W. B. Bradner.....	2
Newkirk, Ia.	40 11	Mrs. A. H. Baldwin.....	5
1st, New Brunswick, N. J., Y. P.		Paul and Carl Baldwin	1
S. C. E.....	8	Mrs. Henry W. Bookstaver....	10
2d, New Brunswick, N. J., Y. P.		Mrs D. Broek.....	1 25
S. C. E.....	10	Miss Elizabeth Cairnes.....	5
Newburgh, N. Y., Y. P. S. C. E.	5	Peter Cortelyou.....	80
Neshanic, N. J., ".....	5	Miss Carrie M. Campbell.....	1
Oostburg, Wis.....	6 73	Carh.....	10
" " L. M. S.....	13 50	" " ".....	10
1st, Orange City, Ia., Y.P.S.C.E.	5	T. Drucht.....	1
Otley, Ia.	2	Mr. and Mrs. R. A. Demarest....	2
Oradell, N. J., Y. P. S. C. E.....	10	Miss Carrie Dusinberre....	5

Rev. G. S. M. Doremus.....	5	Christian Sonnenberg	4
Marinus Den Herder (dec'd)....	50	Mrs. Frances A. Sanford.....	5
C. J. V. Dodgslun.....	5	P. V. Sanford.....	2
Wm. Elfers.....	50	Mrs. C. W. Stevens.....	1
Mary E. Ellsworth.....	1	Miss Jessie Snyder.....	5
A Friend.....	5	P. Semlink.....	20
"	25	Miss Anna M. Sandham.....	25
"	5	W. J. Steketee.....	5
"	20	Rev. J. W. Te Winkel.....	10
Two Friends.....	5	Miss Ida Tanis.....	5
A Friend.....	1	Mrs. F. M. Tichenor.....	4
Gen. F. T. Haig.....	48	Tithe Box.....	5
Samuel M. Hyde.....	25	Mrs. S. Tousaint.....	5
Miss M. L. B. Hasbrouck....	5	Miss A. W. Van Houton & friends	9
Mrs. Rebecca Hammond,....	20	Mrs. J. H. Viele.....	2
Eugene S. Hand.....	100	Nettie Vandenberg.....	10
Rev. Taber Knox.....	5	J. J. Van Wijk.....	10
Mrs. Taher Knox.....	5	Misses Katherine & Susie Vand-	
Miss J. Krull.....	4	erfelde....	5
Mrs. M. Koelkner.....	10	Miss M. C. Van Brunt.....	2
P. L. and family.....	2	Mrs. James Van Wyck.....	5
Miss Margaret H. Logan.....	1	S. Van Neste.. .	50
In memory of A. H., New Utrecht	5	Mrs. J. Vlnkemulder.....	4 25
Rev. S. W. Mills, D. D.....	5	Per Dr. H. R. L. Worrall for work	
In Memoriam James L. Veeder..	25	at Busrah.....	5
Amelia Susan Menning.....	1 50	Mrs. C. W. Wisner.....	5
J. Townsend Lansing, Esq.....	50	Mrs. J. A. Wisner.....	5
In memory of a friend.....	5	Mrs. Richard Wisner.....	3
Tony Nienhuis.....	50	Miss Anna Wisner.....	2
D. Niessink.....	5	Dr. and Mrs. Arthur Ward.....	10
Rev. A. Oosterhoff	1	Rev. S. M. Woodhridge, D.D.....	50
Miss Carrie Pierson.....	2	Mrs. A. W. Winans & daughters	15
Mrs. Polhemus.....	3	A. Wormhoudt & J. Doedyns...	9 81
Miss Polhemus.....	2	S. H. Wheeler.....	20
Miss May Polhemus.....	1	Woman's Board.....	75 46
Miss J. S. Pearson.....	5		
Thomss Russell.....	50		\$4,334 81
Sale of Hymns	11 80		

RECAPITULATION.

Gifts from Syndicates.....	\$4,717 58
Gifts from other sources.....	4 334 81
Legacy, Margaret A. Bellinger.....	125 00
Interest on Loan.....	200 00
	<hr/>
	\$9,377 39

BALANCE SHEET, MAY 1, 1901.

ARABIAN MISSION.

<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;"></td> <td style="width: 20%; text-align: right;">Cr.</td> </tr> <tr> <td>By Balance from April 30, 1900,</td> <td style="text-align: right;">\$9,785 00</td> </tr> <tr> <td>Gifts Synagogue,</td> <td style="text-align: right;">1,180 65</td> </tr> <tr> <td>Gifts Non-synagogue,</td> <td style="text-align: right;">689 47</td> </tr> <tr> <td style="border-top: 1px solid black;">Legacy, Margaret A. Bellinger,</td> <td style="text-align: right;">982 51</td> </tr> <tr> <td>Interest on loan,</td> <td style="text-align: right;">4,000 00</td> </tr> <tr> <td>Mission Building Fund, April 30, 1901,</td> <td style="text-align: right;">1,037 25</td> </tr> <tr> <td style="border-top: 1px solid black;">2 851 29</td> <td style="text-align: right;">982 51</td> </tr> <tr> <td style="border-top: 1px solid black;">4,334 81</td> <td style="text-align: right;">4,000 00</td> </tr> <tr> <td style="border-top: 1px solid black;">9,652 39</td> <td style="text-align: right;">1,037 25</td> </tr> <tr> <td style="border-top: 1px solid black;">\$4,717 58</td> <td style="text-align: right;">\$17,524 88</td> </tr> <tr> <td style="border-top: 3px double black;">\$5,996 20</td> <td style="border-top: 3px double black;">\$4,000 00</td> </tr> <tr> <td style="border-top: 3px double black;">125 00</td> <td style="border-top: 3px double black;">\$5,037 25</td> </tr> <tr> <td style="border-top: 3px double black;">200 00</td> <td></td> </tr> <tr> <td style="border-top: 3px double black;">9,052 39</td> <td></td> </tr> <tr> <td style="border-top: 3px double black;">4,334 81</td> <td></td> </tr> <tr> <td style="border-top: 3px double black;">\$4,717 58</td> <td></td> </tr> </table>		Cr.	By Balance from April 30, 1900,	\$9,785 00	Gifts Synagogue,	1,180 65	Gifts Non-synagogue,	689 47	Legacy, Margaret A. Bellinger,	982 51	Interest on loan,	4,000 00	Mission Building Fund, April 30, 1901,	1,037 25	2 851 29	982 51	4,334 81	4,000 00	9,652 39	1,037 25	\$4,717 58	\$17,524 88	\$5,996 20	\$4,000 00	125 00	\$5,037 25	200 00		9,052 39		4,334 81		\$4,717 58		<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;"></td> <td style="width: 20%; text-align: right;">Dr.</td> </tr> <tr> <td>To Remittances to Arabia,</td> <td style="text-align: right;">\$9,785 00</td> </tr> <tr> <td>Cash paid in N. Y. for account of Missionaries, ..</td> <td style="text-align: right;">1,180 65</td> </tr> <tr> <td>" " Missionaries outfit and travelling,</td> <td style="text-align: right;">689 47</td> </tr> <tr> <td>Home expenses:</td> <td></td> </tr> <tr> <td>Printing annual report, quarterly letters and</td> <td style="text-align: right;">\$233 87</td> </tr> <tr> <td>leaflets,</td> <td style="text-align: right;">57 29</td> </tr> <tr> <td>Postage,</td> <td style="text-align: right;">300 00</td> </tr> <tr> <td>Financial Secretary,</td> <td style="text-align: right;">144 78</td> </tr> <tr> <td>Travelling,</td> <td style="text-align: right;">31 20</td> </tr> <tr> <td>Young People's Work,</td> <td style="text-align: right;">82 17</td> </tr> <tr> <td>Stenographer and typewriter,</td> <td style="text-align: right;">83 20</td> </tr> <tr> <td>Incidentals,</td> <td style="text-align: right;">982 51</td> </tr> <tr> <td>Loan account, April 30, 1901,</td> <td style="text-align: right;">4,000 00</td> </tr> <tr> <td>Balance on hand,</td> <td style="text-align: right;">1,037 25</td> </tr> <tr> <td style="border-top: 1px solid black;">\$17,524 88</td> <td style="border-top: 1px solid black;">\$17,524 88</td> </tr> <tr> <td>Transmitter's account examined and found correct, showing the condi-</td> <td></td> </tr> <tr> <td>tion of the Arabian Mission, May 1, 1901, to be as follows:</td> <td></td> </tr> <tr> <td>Reserved Fund, loaned at 5 per cent,</td> <td style="text-align: right;">\$4,000 00</td> </tr> <tr> <td>Cash on hand,</td> <td style="text-align: right;">1,037 25</td> </tr> <tr> <td style="border-top: 1px solid black;">\$5,037 25</td> <td style="border-top: 1px solid black;">\$5,037 25</td> </tr> </table>		Dr.	To Remittances to Arabia,	\$9,785 00	Cash paid in N. Y. for account of Missionaries, ..	1,180 65	" " Missionaries outfit and travelling,	689 47	Home expenses:		Printing annual report, quarterly letters and	\$233 87	leaflets,	57 29	Postage,	300 00	Financial Secretary,	144 78	Travelling,	31 20	Young People's Work,	82 17	Stenographer and typewriter,	83 20	Incidentals,	982 51	Loan account, April 30, 1901,	4,000 00	Balance on hand,	1,037 25	\$17,524 88	\$17,524 88	Transmitter's account examined and found correct, showing the condi-		tion of the Arabian Mission, May 1, 1901, to be as follows:		Reserved Fund, loaned at 5 per cent,	\$4,000 00	Cash on hand,	1,037 25	\$5,037 25	\$5,037 25
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Jas. L. AMERMAN, *Asst. Treasurer.*

New York City, May 14, 1901.
FRANCIS BAGON,
JOHN C. GIFFING.

FORM OF BEQUEST.

I give and bequeath to The Arabian Mission the sum of _____ dollars for its maintenance and support.

In making bequests care should be taken to insert the corporate name, "THE ARABIAN MISSION."

Feb. 6 - 1902.

"Yes, I have heard of Pandita Ramabai. But you know she married below herself in caste, and became a Christian and so lost her influence. If she had remained an orthodox Hindu, she could have done such a work among widows that there would have been no need of any *European* going out to work among them."

"Now ladies, I want a dollar from each one of you for the Home I hope to establish on the bank of the Ganges, dear mother Ganga! We hope to have fifteen or twenty widows to teach them self-support. I myself will be a Hindu widow among them."

The above are but a few extracts from the torrent of eloquence that fell from the lips of Miss Noble. The very apparent inconsistencies were sad as well as amusing. Twenty thousand dollars were plead for to build this Institution, to accommodate twenty widows. And in this Home they are to be taught *self-support*—these widows who of all women are the most cherished and loved and protected and cared for! Why should they be cast into the world to earn their own living?

The Hindus pleading with the British Government to put away Sutte, was also rich.

The idea of Pandita Ramabai being able to succour the twenty-seven millions of widows in India, or half that number ever, if she had only remained an orthodox Hindu, is perhaps not so far away, since she being a *Christian* is now taking care of two thousand!

The young woman gave us the impression of a very susceptible nature, entirely under the control of the Swami who had taught her what to say.

She had been in India less than a year, but had "learned to look at things from a Hindu point of view." So she informed us.

We do not know how successful the appeals for money have been; but this seemed to be true, that a pretty face with a winning manner and a tongue of mysticism, vagaries, and adjectives, can draw an admiring crowd in almost every community. If these same gifts could be used by Miss Noble after careful study of facts and in the interests of truth and true sympathy, she would be a power for good in any land. We shall be interested to know of the success of the promised Home for widows.—MISS A. ABBOTT IN *Dnyanodaya*.

Missionary Mosaics

A Plea for the Mohammedan World

By REV. S. M. ZWEMER, F. M. K. S., ARABIA.

Dr. George Smith has written, "The great work to which the providence of God summons the Church in the second century of modern missions in that of evangelizing the Mohammedans." The present plea for this work is threefold and rests on three great facts: the extent of Islam, its character, and the opportunity for its conquest.

I. According to recent and exhaustive statistics the population of the Mohammedan world is 259,680,672. Of these 11,515,402 are in Europe, 171,278,008 are in Asia, 19,446 are in Australasia, 76,818,253 are in Africa, and 49,563 are in North and South America. Three per cent. of Europe's population is Moslem; Asia has eighteen per cent., and Africa thirty-seven per cent. Out of every one hundred souls in the world sixteen are followers of Mohammed. Islam grasps at three continents. Its petrifying power extends from Canton to Sierra Leone, and from Zanzibar to the Caspian Sea. There are more Moslems in China than in all the Turkish Empire. The Arabic Koran is the soul spiritual guide for millions who cannot read it, since they speak Russian, Turkish, Persian Pashtu, Urdu, Chinese, Malay, or an African tongue. These millions represent all stages of civilization, from illiterate nomads in loin-cloth to Calcutta barristers in broad-cloth. This important fact is often ignored and sometimes suppressed, when globe-trotters are generalizing on the subject. Islam is growing in India, Burma, China, the Malay Archipelago, the Sudan, West Africa, and Northern Abyssinia. On the other hand, the Moslem population of European Turkey, Caucasia, Syria, Palestine, and Turkistan is decreasing. Five-sixths of the Moslem world are accessible to foreigners: not one-sixth has ever been reached by a missionary. There are no missions in all Afghanistan, western Turkistan, western Arabia, southern Persia and vast regions in north-central Africa. Mission statistics of direct work for Moslems are an apology for apathy more than an index of enterprise. The Church is ages behind time: in Persia, one thousand years after Islam, the first missionary came; Arabia waited twelve centuries; in China Islam has eleven hundred years the start. What adjective is strong enough to characterize this neglect.

II. Some make the *character* of Islam an excuse for their neglect of Moslems. On the contrary, it is the

strongest possible reason for missions to them. Hopelessness is an irresistible plea for help. God's Light alone can pierce moral midnight. The provinces longest and strongest in rebellion against our King call most loudly for re-conquest. Obstacles were made to be overcome, and are really latent opportunities. What is Islam? "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." That is its character: (a) anti-Christian, (b) hopeless, (c) sensual, (d) arrogant, (e) earthly. Thirteen centuries, and all Moslem lands prove it. There is no mental soporific like the Koran and nothing so well designed to sear the conscience as a religion that denies the need of an atonement. The Koran—that Procrustean bed for the intellect—is the supreme standard not only of religion and morality, but of literature and philosophy. Is there a more pathetic fact at the dawn of the twentieth century? The unbounded sensuality and marital tyranny of Mahommed are imitated in forty million households to day. This cry as of pain, will it not reach cultured ears in America? The "five pillars" of the Moslem faith are broken reeds. Their creed is a half-truth; their prayers, dead formality; their fasting, a cloak for hypocrisy; their alms, a stimulant to indolence; and their pilgrimage, a public scandal even to Moslem morality. The cross of Christ is the missing-link in their creed and the living Christ the panacea for all their woes. *Come and tell them.*

III. Never before was the opportunity for the conquest of Islam so great or so golden. Politically, "the waning crescent pales the East," and the sword of the Caliphate has rusted to the scabbard. More than 125,000,000 Moslems are under Christian rulers; only 41,000,000 are under Moslem rulers, and 18,000,000 under the Sultan. Yet we hear men speak of Islam as if it were politically synonymous with Turkey, and as if open doors for preaching were only possible after bombarding Constantinople. Before Victoria died two "infidel" women held the balance of power in the government of the Mohammedan world. Queen Wilhelmina of Holland rules more Moslems to-day than did the early caliphs. The cradle of Islam, Arabia, has one-half of its seaboard under British protection. The keys to every gateway in the Moslem world are in the political grasp of Christian powers. Think of Gibraltar, Algiers, Cairo, Khartum, Batumi, Aden, Maskat, not to speak of India and the further East. It is impossible to enforce the laws relating to renegades under the flag of the "infidel." Freedom of the press and of speech is the greatest enemy to superstition and Mohammedan fanaticism. Western civilization and Moslem tradition mix like oil and water. A scientific Arabic monthly like *Al Mukataf* (Cairo) is an ally of the Gospel. One has only to talk with any Mohammedan who reads the newspapers to realize that the stars in their courses are fighting against Siseria. And Siseria begins to know it. Education is on our side.

The philosophical disintegration of Islam is another sign of promise. It began very early, but has grown more rapidly in the past century than in all the twelve that preceded. The strength of Islam is to sit still, to forbid thought, to gag reformers, to abominate progress. But the Wahabis "drew a bow at a venture" and smote their king "between the joints of the harness." Their exposure of the unorthodoxy of Turkish Mohammedanism set all the world thinking. Abdul Wahab meant to reform Islam by digging for the original foundations. The result was that they now must prop up the house! In India they are apologizing for Mohammedan's morals and subjecting the Koran to Higher-criticism. In Egypt prominent Moslems advocate abolishing the veil. In Persia the Babi movement has undermined Islam everywhere. In Constantinople they are trying to put new wine into the old skins by carefully diluting the wine; the New-Turkish party is making the rent of the old garment worse by its patch-work politics.

The third voice that cries opportunity is the still small voice of the Spirit speaking louder than the earthquake of political upheaval or the tornado of pent-up thought. "Father, the hour has come; glorify thy Son"—that Son who has been robbed of His own rightful glory by a usurper, so that His cradle and His tomb, grown under the Crescent, while the Nicene churches were turned into mosques. It will not be always thus. There is an awakening to the need of a crusade against Islam, in the spirit of Jesus, but with the all-consuming passion of Peter the Hermit. *God wills it. Do you?*

"Vigilance in watching opportunity; tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement,—these are the martial virtues which must command success," in winning Islam for Christ. "Father the hour has come; glorify thy Son."—*Bible Society's Reporter.*

January 23rd, 1902.

The Ottoman Empire

By W. T. Stead

EDITOR OF THE LONDON "REVIEW OF REVIEWS"

THREE years ago, when I was in Constantinople, I excited considerable astonishment by declaring that nothing was more probable than that the United States might be driven to solve the hitherto insoluble problem of the ownership of Constantinople. The facts were simple and the deduction obvious, but there is nothing that many people are so slow to recognize as the salient facts of a political situation. Today, thanks to the operation of a band of brigands on the Bulgarian frontier, the eyes of the public have been opened, and both in Europe and America the man in the street is talking of possibilities which then seemed to lie outside the range of practical politics.

The incident which has produced so sudden an awakening was the capture of Miss Stone, an American missionary. On the 2d of September, 1901, Miss Stone, when on her way from the little town of Bansko, in Bulgaria, to Diuamania, in Turkey, crossed the frontier of Bulgaria into Macedonia, when she was waylaid by a band of brigands dressed in Turkish uniforms, with the red fez, and carried off into the mountains, together with a Bulgarian lady, who was one of the party. They were kept in captivity in order to extort a ransom of £25,000. The incident of an American lady being held prisoner in the Macedonian mountains created a great stir in the United States. Newspapers took it up, and subsequently a subscription was begun to provide the money demanded as a ransom. The machinery of diplomacy was set in motion, and Europe and America found themselves face to face with a question which, before it was settled, threatened to involve the United States in armed intervention in Turkey. In view of such a contingency people began to ask how Miss Stone found herself in such a position, and then the great Republic of the West for the first time began to realize the extent to which the American missions in European Turkey

had advanced since 1858. In 1872 the Americans translated the Bible into Bulgarian; they established a printing press, book stall, and a free public reading room in Sofia, and they published a weekly newspaper. They have twenty churches and two thousand members. This propaganda of the Americans is not very popular among the Bulgarians, who are Greek Orthodox, but the theological propaganda is condoned on account of the excellent results from it.

The Russians, of course, dislike it even more than the Bulgarian Government; but here again the American element intervenes in an unexpected quarter. The Russian agent at Sofia, M. Bachmetieff, is married to an American wife, and Mme. Bachmetieff is a great personal friend of Miss Stone's, so that, altho from a high political point of view M. Bachmetieff would be expected to oppose Miss Stone's actions, from a domestic point of view the influence of Mme. Bachmetieff, exercised constantly at home, has made the Russian agent a very good friend and warm supporter of the American missionary. It is indeed difficult for any intelligent person not to sympathize with the excellent work which the American missionaries are doing in those regions, for the Americans have not only done the work themselves, they have stimulated the Bulgarian people to emulate their deeds and to establish similar institutions. The most influential woman in Bulgaria, Mrs. W. B. Kossuroth, was a pupil of Miss Stone's. She is the first woman who ventured to carry on business on her own account. She was educated according to American ideas, and, after the death of her husband, she took charge of the business he had left. Mrs. Popoff, the wife of the pastor of the Protestant church at Sofia, was educated at an Ohio seminary. Hence it is not at all surprising that Miss Stone would have sallied forth at the head of a party of village students, among whom were three Bulgarian women,

whom she was going to place in charge of schools in Macedonia.

The incident naturally directed American public opinion to the state of the Balkan peninsula. It familiarized the citizens of the United States with the permanent condition of the Turkish provinces, and it reminded the world of one of the worst crimes perpetrated by European diplomacy. The cry of the men of Macedonia, "Come over and help us!" met with no response from the British Government of 1875. The Russians had helped them. By the Treaty of San Stefano the whole of what is known as "Big Bulgaria," from the Danube to the Ægean, was liberated from the blighting despotism of the Turks. At the Berlin Congress, at the instance of Britain and Austria, Macedonia was cut off from free Bulgaria and thrust back into slavery to enjoy the uncovenanted mercies of the Turk. Of all the crimes perpetrated at the Berlin Congress this was the worst. A sop was given to the conscience of Europe by inserting Article 23 into the Treaty of Berlin, to secure to the population of Macedonia and other Balkan provinces the right of self-government. Unfortunately, as usually happens in such cases, the article remained a dead letter.

What the result of the capture of the American lady missionary will be it is impossible to predict. Miss Stone may be liberated before these pages see print, or, on the other hand, she may be sacrificed, owing to alarm excited in the minds of her captors at being punished for their crime. In either case the Americans will be compelled sooner or later to take the matter up seriously. If the brigands get their money, the profit that they have made upon this transaction will encourage them to develop and extend the kidnapping business. More American missionaries will be caught and held prisoners to be ransomed, and thus the American Government may be forced to take action. If, on the other hand, Miss Stone is killed, the Macedonian question will at once be raised—who can say with what consequence?

Thirty years ago a couple of Americans, Christian men, with heads on their shoulders, settled in Turkey and set about teaching on American methods the rising youth of the East in an institution called

the Robert College. They have never from that day to this had at their command a greater income than \$30,000 or \$40,000 a year. They have insisted that every student within their walls shall be thoroughly trained on the American principles, which, since they were imported by the men of the "Mayflower," have well nigh made the tour of the world. That was their line and they have stuck to it now for thirty years.

With what result? That American college is to-day the chief hope of the future of the millions who inhabit the Sultan's dominions. They have two hundred students in the college to-day, but they have trained and sent out into the world thousands of bright, brainy young fellows, who have carried the leaven of the American town meeting into all provinces of the Ottoman Empire.

The one great thing done in the making of States in the last quarter of the century was the creation of the Bulgarian principality. But the Bulgarian principality, the resurrection of the Bulgarian nationality, altho materially achieved by the sword of the liberating and avenging hordes of Russia, was due primarily to the Robert College. It was the Americans who sowed the seed. It was the men of Robert College who took into Bulgaria the glad news of a good time coming when Bulgaria would be free. And when the Russian army of liberation returned home after the peace was signed it passed down the Bosphorus, and as each huge transport, crowded with the war-worn veterans of the Balkan battle fields, steamed past the picturesque crag of Roumeli Hissar, on which the Robert College sits enthroned, the troops one and all did homage to the institution which had made Bulgaria possible by cheering lustily and causing the military bands to play American airs. It was the tribute of the artificers in blood and iron to the architects on whose design they had builded the Bulgarian State.

But the influence of the American college did not stop there. When the Constitutional Assembly met at Tirnova to frame the constitution of the new-born State, it was the Robert College graduates who succeeded in giving the new constitution its extreme democratic character; and when, after the Russians left,

the Bulgarians began to do their own governing, it was again the American trained men who displayed the spirit of independence which baffled and angered the Russian generals. From that time to now (when I visited Sofia one Robert College man was prime minister of Bulgaria and another was Bulgarian Minister at Constantinople, while a third, one of the ablest of them, was Bulgarian Minister at Athens) Robert College has been a nursery for Bulgarian statesmen. So marked indeed has been the influence of this one institution, there are some who say that of all the results of the Crimean War nothing was of such permanent importance as the one fact that it attracted to Constantinople a plain American citizen from New York.

The influence of the United States in the East is by no means confined to the Robert College. How many American citizens are aware, I wonder, that from the slopes of Mount Ararat all the way to the shores of the blue Ægean Sea American missionaries have scattered broadcast over all the distressful land the seeds of American principles? The Russians know it, and regard the fact with anything but complacency. When General Mossouloff, the director of the foreign faiths within the Russian empire, visited Etchmiadzin, in the confines of Turkish Armenia, the Armenian Patriarch spread before him a map of Asia Minor which was marked all over with American colleges, American churches, American schools and American missions. They are busy everywhere, begetting new life in these Asiatic races. They stick to their Bible and their spelling book, but every year an increasing number of Armenians and other Orientals issue from the American schools familiar with the principles of the Declaration of Independence and the fundamental doctrines of the American Constitution. And so the leaven is spreading throughout the whole land.

Long ago, when I was a boy, I remember being much impressed with a passage in Cobden's political writings, in which, after describing the desolation that prevailed in the garden of the East owing to the blighting despotism of the Turk, he asked whether it would not be enormously for the benefit of the world in general, and the British trade in particular, if the

whole of the region now blighted by the presence of the Turk could be handed over to an American syndicate or company of New England merchants, who would be intrusted with the administration of the country, with instructions to run it on business principles. "Who can doubt," said the great free-trader, "that if such an arrangement could be made, before long the desert would blossom as a rose? Great centers of busy industry would arise in territories that were at one time the granary and treasury of the world." This beatific vision of Manchesterdom has never ceased to haunt my memory.

It seems to me the most natural thing in the world that some fine day there will be one of those savage outbreaks of religious or imperial fanaticism which will lead some unchained ruffian who has been decorated by the Sultan, or some Kurdish chief, to take it into his head to avenge the wrongs of Islam on the nearest American mission station. He will sweep down at the head of his troops upon a school or manse. The building will be given to the flames, the American missionary will be flung into the burning building to perish in the fire, while his wife and daughters will be carried off to the harem of some pasha. Nothing could be more natural or more in accordance with the ordinary practice in these savage regions.

Such an outrage, after all, is nothing more than the kind of thing to which the Christian races of the East have had to submit from generation to generation. The victims have been as white, as Christian and as wretched as those whose imaginary doom at the hands of the Turk or Kurd I have been describing. But in the latter case the girls, with their devoted mother, who may be subjected to the worst outrage at the hands of their captors, would differ from the Armenians in that they speak English. That one difference would be vital.

There are eighty millions of human beings in the United States, most of whom speak English, and each one of whom would feel that the imprisoned women were even as his own sisters. On the day on which the news of their incarceration and outrage reached the Christian republic of the West the whole of the eighty millions who inhabit the

invulnerable fortress which nature has established between the fosses of the Atlantic and Pacific would start to their feet as one man, and from the whole continent would rise but one question and one imperative command. The question would be: "Where is Dewey? Where is Sampson? Where are our invincible ironclads, which in two battles swept the flag of Spain from the seas? Why are our great captains roosting around upon their battle ships while such horrors are inflicted upon women from America?" And after that inquiry would come quick and sharp the imperious mandate: "To the Dardanelles! To the Dardanelles!"

In three weeks the commanders who shattered the Spanish fleet at Manila, and drove the ironclads of Admiral Cervera in blazing ruin upon the coast of Cuba, would appear off the Dardanelles to exact instant and condign punishment for the outrage inflicted upon American women.

Nor would they stop at the Dardanelles. The Stars and Stripes would soon fly over the Sea of Marmora, and the thunder of the American guns would sound the death-knell of the Ottoman dynasty. No power on earth would be

able to arrest the advance of the American ships, nor, indeed, is there any Power in Europe that would even attempt to do so. The patience of Christendom has long been almost worn out, and Europe would probably maintain an expectant attitude while the death-blow was struck at the crumbling relics of the Ottoman Power.

When the Sultan had fled to Stamboul, leaving his capital to the violence of the mob, the Americans, to save Constantinople from the fate of Alexandria, would be compelled to occupy the city of Constantine, and, as our experience has long shown, it is much easier to occupy than it is to evacuate. Every day that the Stars and Stripes floated over the gates of the Euxine would tend to familiarize Europe with the idea that, of all possible solutions, the indefinite occupation of Constantinople by the Americans might be open to fewer objections than any other conceivable solution. Thus, at any moment, owing to what may be regarded as a normal incident in the methods of Ottoman misrule, Cobden's dream might be fulfilled, and the great Republic of the West become the agent for restoring prosperity and peace to the desolated East.

LONDON, ENGLAND.

The Town o' Dream

By A. B. de Mille

By a beautiful stream lies the Town o' Dream,
On a beautiful summer plain,
With bells achime a golden time
To the tune of a golden strain.

The road lies straight through a golden gate—
Men call it the Port o' Sleep—
Where far below dim waters flow
Through chambers cool and deep.

O, fair and bright in the broad sunlight,
Her streets and her greening bowers,
And all day long a sleepy song
Murmurs of love and flowers.

And never a care can enter there,
Nor trouble to cause annoy,
There rest comes sweet to toiling feet
And weary hearts find joy.

Now would ye know the way to go
To the beautiful Town o' Dream?
Ye must seek the God of the Land o' Nod,
Ruler of things that seem.

And drawing near with humble cheer
Ye'll speak the Word of Kin,
And if your mind is good and kind
Ye'll freely enter in.

O, near and far his peoples are,
And he rules them, every one,
With a Pleasance deep and a Rod of Sleep
At setting of the sun.

By a beautiful stream lies the Town o' Dream.
—Weary are we and fain;
Come, let us try the portal high,
And win our Town again!

KING'S COLLEGE, WINDSOR, N. S.

My dear Mr. Speer,

I am not sure
if you have seen this
publication of Dr.
Dreyfus. He called
upon me for the
object mentioned.

I could not
contribute but the
matter has interest-
ed me.

D. R. Jones.
Mar. 26/02

RECEIVED
MAR 27 1912
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Constantinople Christian Literature Fund.

FOUR FACTS constitute to-day a crisis in the history of progress in Turkey:

1. Education has opened a way for literature to shape the moral growth of the people; but morally stimulating books in native languages are wanting.

2. American missionaries have won such a leading position in the field of literature in that land that they can reach all the people with Christian books of power.

3. The missionaries have not the money to publish the fresh, attractive, inspiring books needed to continue the culture begun in the schools.

4. Half educated native writers of atheistical tendency and vendors of the pander's literature have found that there is money in this situation, and, if inaction to-day permits the apostles of sensuality to wrest from the hands of the missionaries pre-eminence in the literary field, a like opportunity for molding the moral qualities of the nation can hardly occur again.

Missionaries of the American Board have been in great degree the agency by which a knowledge of reading has been spread through Turkey. More than any other writers in the empire they are equipped for giving to the people books that will elevate, whether in Turkish, Greek or Armenian. They have agencies in every province, and sell their books even in Persia and Russia. The American Board supports the missionaries and assistants engaged in literary work; the London Tract Society annually grants \$1,250 for printing tracts and some other

strictly evangelistic literature, but there is no money to publish books for young people, for the Christian culture of the community at large, or for stimulating thought among the clergy and other leaders.

Schools continuously pour out multitudes ready to read without discrimination. Prevailing conditions make the issues of native publishers at the best indiscriminate, and for the most part vicious. Experience has shown that if the missionaries offer the people good books they will be bought and appreciated. We all know that the press is the only means by which a small body of workers can influence vast multitudes. Yet the mission press is almost idle because there is no money to maintain it in activity.

In this emergency it is desired to raise a fund of THIRTY THOUSAND DOLLARS for the use of the Publication Committee of the American Board's Missions in Turkey. This fund will be applied entirely to maintaining book manufacture; that is to say it will be dedicated to the expense of paper, illustrations, printing and binding books of Christian culture without sectarian bias.

Printing will have to be done in three leading languages of the country, and the necessity for this duplication makes the sum proposed small in proportion to the enterprise contemplated.

The plan is to proceed cautiously; to issue well-chosen books in attractive form, and to sell the books at a small advance only over the cost of production. This will keep the price of the books low, will provide for the cost of distribution over a great territory, and at the same time will gradually increase the annual output while ensuring the final return of all the money to be used again. In short, the fund is to be a capital which is gradually to be invested in a business of which any profit will go to extend the business. Properly

managed such a fund will not only initiate, but, like an endowment for a school, will permanently continue this enterprise of education, enlightenment and spiritual culture.

Because of the unsectarian quality of the literature contemplated, philanthropists of every name may aid in this effort to stimulate moral growth in a nation. Because of the profoundly beneficent aim of the undertaking, every Christian may help it, for it is of the class of work which Jesus Christ did when he walked among men.

The attempt to raise a CONSTANTINOPLE CHRISTIAN LITERATURE FUND has been formally approved by the Prudential Committee of the American Board, and contributions for the Fund may be sent to F. H. Wiggin, Esq., Treasurer, 14 Beacon Street, Boston, Mass.

For the Publication Committee of the American Board's Missions in Turkey.

HENRY OTIS DWIGHT,

Roselle, N. J.

Missionary Western Turkey Mission.

CONSTANTINOPLE CHRISTIAN LITERATURE FUND

The hona O.S.Straus, formerly United States Minister in Turkey, has given the following opinion of this project:

42 Warren St. New York,
Jan. 10, 1902

Rev. Dr. Henry O. Dwight is appealing to friends of Christian culture in Turkey for a Literature fund in order to publish well chosen books to circulate among the Oriental Christians. I have no doubt that Dr. Dwight's project if perfected will do much good.

I have known Dr. Dwight for a number of years, having availed myself of his experience and judgment during my term as United States Minister in Turkey. He has had many years experience as a missionary of the American Board in Constantinople, and he is industrious, energetic, conscientious, and of great ability. I bespeak for his application favorable consideration. I trust he may meet with the fullest success which his worthy purpose merits and should command.

Oscar S. Straus

Extracts from letter of Ira Harris , Tripoli, Syria, Sept. 5th, 1902.

We are having the hottest summer I remember in Syria. The other day I was writing a letter, the sweat run off my nose on to the paper, and it looked as I was crying, that would never do for my friends would think the marks was tears , the working of the Typewriter was difficult for my fingers were constantly wet, so I gave it up until the evening when it was cooler.

.

The rail-road from Hameth to Beirut has been opened for traffic, the people here in Tripoli fear that the road will ruin their business, it remains to be seen, if the "iron horse" will take the place of the "camel train".

.

Yesterday I met a man that had been 19 years in New York City he is the nephew of Elias Saadi, the preacher to the Syrians in Washington Street. He had a beautiful mare valued at 100 French pounds which he was very fond of , he refused the above sum offered by the son of the Tripoli Governor several times, the last time the offer was made the young man seemed very much put out because ~~that~~ Mr. Saadi would not sell. That night the mare seemed in her usual health, the next morning she died, I asked what was the matter? "Of course", replied Mr. Saadi, "it was the evil eye, I would not sell the mare to the Governor's son, so he made the eye on her." How do you know it was the evil eye I asked, "My mother said so and she is very clever in such things." The years in the United States did not make much impression on that man.

The emigration keeps up over 1300 have left this port since April 1st. The greater number go the United States. The language test keep them out of (the

English) Australia and New Zealand. As it is the Christians that emigrate, this makes the proportion of Muslim greater than ever. In the past it has been the poor that go abroad, now many rich families are going taking all their money with them. One wealthy Tripoli family of eight persons started for New York in April, they had about "\$25.000 in money besides much goods" is the expression used by the native. I thought some years ago this emigration would improve the mission work especially among those that returned, but it has not proved so, they get a lot of bad and not much good from the "new countries" they have been living.

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Mr. Aldrich on Revenue Reduction.

An incidental remark the other day by the distinguished chairman of the Senate Committee on Finance is interpreted by some of our contemporaries as a pledge or promise of tariff revision under Republican auspices at the next regular session of Congress.

Mr. ALDRICH speaks little, but his words have unusual weight when they concern Republican policy about the protective tariff. We have accordingly waited for the official record in order to ascertain exactly what he did say on this subject.

The alleged prediction by the Rhode Island Senator occurred while Mr. TELLER was discussing the so-called Aldrich bill for the safe keeping of public money:

"Mr. ALDRICH—Will the Senator allow me to ask a question?"

"Mr. TELLER—Certainly."

"Mr. ALDRICH—Will the Senator agree at the next session of Congress to cooperate with the majority to reduce the revenues of the Government? I hope so will. We certainly shall make the effort, and I hope the Senator will be cooperating with us in that direction."

"Mr. TELLER—I hope the Senator from Rhode Island speaks by authority of his party. So far as I know it is greatly disturbed on that question. One Senator tells us that you must 'stand pat' and not do anything; another one of the financial organs of the Republican party said the other day that the tariff did need some revision, but he said it needs revising upward, and not downward."

"Mr. ALDRICH—I was talking about the question of the revenues of the Government, and not as to how they should be reduced."

It will be observed that Mr. ALDRICH promptly checked Mr. TELLER's attempt to put upon this remark the construction to which we have just referred. What he had promised was that the Republican party would make an effort at the next session to reduce the revenue in order to prevent the accumulation of an excessive surplus. Mr. TELLER assumed that this meant tariff revision. Mr. ALDRICH promptly corrected the unwarranted interpretation.

A reduction in tariff rates, short of free-listing, does not necessarily mean a reduction of the revenues. On the contrary lower tariff rates may produce an enormous increase of unneeded income.

Furthermore, the customs are not the only source of revenue; they are not even the greatest source. For the last five fiscal years the Government's receipts from internal taxes have exceeded by many millions those from the tariff on imports. Excessive revenue cannot rightly be attributed to one source to the exclusion of the other.

Mr. ALDRICH's remark, therefore, committed him in no sense to tariff revision as a method of revenue reduction. It committed him to no particular method of decreasing the inflow into the United States Treasury. His promise might be redeemed effectively without touching a single item of any schedule of the Dingley act.

The distinguished Senator's remark, therefore, is without the special significance which a hasty interpretation has attached to it in some quarters.

Will England Stick to Turkey?

Suppose that the scheme of reforms formulated by Russia and Austria, recommended by the other great Powers, and ostensibly accepted by the Sultan, not only for the three vilayets named, but for all the six vilayets of European Turkey, should not be carried out in practice. That is not a violent assumption, in view of the fact that ABDUL HAMID II. has never kept his word when the fulfilment of it was intrusted to agents appointed by himself, and was not taken out of his hands, as in the case of Crete. Let us suppose, further, that the promised reforms having proved delusive, Russia should decide once more to interpose for the rescue of her co-religionists in the Balkan Peninsula. Would England, for the fifth time in seventy years, do what Lord SALISBURY has admitted that she did on one occasion, put her money on the wrong horse? We are tempted to ask the question, because the Paris correspondent of the London Times gives prominence to a plea for a revival of the traditional amicable relations between England and Turkey.

How long and how unwavering those amicable relations have been is sometimes overlooked. No fewer than four times has England saved the Ottoman Power from ruin. In 1833 the Treaty of Unkar Skeless gave Russia not only the right to intervene in the internal affairs of the Ottoman Empire, but also bound the Porte, whenever Russia should be at war, to close the Dardanelles to the warships of all other nations. It was primarily due to England, although France cooperated with her, that this treaty, which would have assured tranquillity and prosperity to the Christian subjects of the Sultan, could never be executed. Six years later the Turkish army was annihilated at Nisib by the Egyptian forces under IBRAHIM PASHA, and, if England had not a second time interposed, the Ottoman Empire might have been dissolved. Nobody doubts that the Christian inhabitants of European and Asiatic Turkey would have been incomparably better off under the House of MEHEMET ALI than it has been under the House of OTHMAN. As for the Crimean War, all clear-headed and sound-hearted Englishmen now regard it as an international crime.

No less deplorable in its consequences was the blunder committed by Lord BEACONSFIELD, when he insisted that the

Treaty of San Stefano, negotiated by Count IGNATIEFF when the Russian army was in sight of Constantinople, should be abrogated by the Congress of Berlin. That Congress insisted upon restoring to the Turk, among other districts, Macedonia, which had been included by IGNATIEFF in a self-governing Greater Bulgaria. It is true that BEACONSFIELD and the other statesmen who cooperated in inflicting a grievous wrong on the Christian subjects of the Sultan pretended to safeguard them against the atrocities that had been inflicted on the Bulgarians by Article XXIII. of the Berlin Treaty, the purport of which was that the same administrative improvements should be introduced into Macedonia as had been agreed upon for the island of Crete.

Although nearly a quarter of a century has elapsed, no attempt has been made to enforce the provisions of that article, so far as Macedonia is concerned, and it has required the threat of a desperate uprising on the part of the victims to bring about the despatch to Constantinople of notes substantially identical on the part of the Christian Powers that took part in the Berlin Congress. There is not one of the horrors with which Bulgaria was stricken in 1876, with the recital of which by Mr. GLADSTONE England rang, that has not been paralleled for many a year in Macedonia. There is not the slightest ground for believing that ABDUL HAMID II. now intends loyally to carry out the reforms which at the eleventh hour he has been constrained to promise. If not this year then next year the pledge is certain to be broken. Nor is there any practicable remedy for the woes of the Rayahs, except the expulsion of the Turk from Europe. That expulsion will require force, and the force will have to come mainly from Russia, though it is probable enough that Austria, with an eye to a share of the spoils, would cooperate in the crusade.

It is due to England primarily and mainly that the Christians of European Turkey have not been free and happy for the last seventy years. In 1833-34; in 1839-40; in 1852-53; and, again, in 1877-78, they had a bright chance of deliverance. On each of these four occasions, Russia would have saved them, but England barred the way. It appears incredible that a mistake, now universally recognized as criminal, should be for the fifth time repeated.

No State Standardizing Bureau!

Senator MCEWAN is the putative father of a bill now before the State Senate, providing for the creation of a "State electrical laboratory," which is to undertake "the standardizing and calibrating of electrical meters and other electrical appliances and apparatus," and "such independent investigations and experiments in electrical science as will furnish accurate and impartial data for the people of the State in the settlement of disputes arising from the development and use of electrical power."

The bill creates a board of governors, who, among other things, are to furnish "certificates of conformation to the standard and compliance with the rules of the board, which shall be prima facie evidence of the facts therein stated."

The Constitution of the United States relegatee to the Federal Government the sole power to fix the standard weights and measures. In March, 1901, moreover, the National Standardizing Bureau was created by Congress largely at the request of the great electrical companies of the country. Even in the United States and in foreign countries the decisions of this bureau were accepted as final, and results in the State electrical laboratory can but acquire equal reputation, and if they did, we should again have two standards and the need of another final hurra.

If New York may create proper electrical standardizing bureau, why not Ohio and Massachusetts, in which there are large electrical industries? Why might not every other State take the standardizing of some products, and decree that that of its own bureau of measures shall be prima facie evidence in its courts?

In short, the reasons why the standardizing of the Empire State should be increased in the manner proposed by Senator MCEWAN are too weak to manifest to require discussion of an old scheme and an absurd one.

Psychology and Theology

The papers, addresses and lectures given at the Episcopal Church at Albany last October have been published recently. They are of great interest and significance as showing the progress of scientific discovery, and the methods of analysis of religious and theological questions. Particularly is this noticeable in the report of the diocesan committee on "Personality?"

The most striking feature of the discussion was a paper by BRIDGE of Columbia University, in which was presented the views taken by the new school of scientific psychology. It was made up of descriptive and relative principles of the individual, and metaphysical fastenings of "soul," and in the special case, it was combined with "mental" and "moral" elements consistent with the views of its masters and the theologians. The two were completely divorced in philosophy and in science. Its sole contribution to scientific thought was that it showed the separation of the mind from the body, and that it knew only of the mind as a natural and not a supernatural phenomenon.

It was, therefore, the materialist and the inveterate denier of religion, and of a personal God, who was the object of the

The real value of a thing lies in its FITNESS for the purpose it is intended to accomplish.

This applies nowhere more than to printed matter.

It is the endeavor of The CHELTENHAM Press to produce the Maximum of Fitness at the Minimum of Cost. 150 Fifth Avenue Southwest Corner 20th Street.

KID GRIFFO'S WHIRLWIND FIGHT He Gets a Draw After Ten Rounds With Fred Bryson.

BOSTON, March 5.—Kid Griffio of Philadelphia made his first appearance in this city to-night when he met Fred Bryson in a ten-round bout for a decision at the Essex A. C. The referee called it a draw, although the lad from the Quaker City had all the better of it during the last two rounds, and it had been practically an even thing up to that time.

It was give and take from the start and while Bryson got in some stiff body punches they did not seem to worry his opponent a bit. The Boston boy's right awings were cleverly ducked in the fourth round. Griffio landed repeatedly with his left on Bryson's jaw. Several times it looked as if Bryson was beaten but he took the punishment in good shape and fought back desperately.

JEFFRIES AND CORBETT SIGN. Articles of Agreement Provide for a Fight in July or August.

BALTIMORE, Md., March 5.—James J. Corbett and Billy Delaney, acting for J. J. Jeffries, signed articles of agreement this afternoon at the "Diamond" on Howard street, a saloon conducted by Wiltert Robinson the ball player. The meeting was cordial and the discussion lasted only a short while.

Since then Corbett had rearranged his theatrical dates to meet this proposition, and if the change was made he would lose a month. Delaney consented then to July or August. The other hitch occurred when Corbett wanted to put on his soft bandages in his dressing room.

The agreement provides that the fight is to take place in California under the auspices of the club offering the largest purse, and this offer must be accompanied by a deposit of \$5,000. Those bids are to be opened April 1, at 2 o'clock.

SHAMROCK'S TRIAL MARCH 27. Challenger Will Start for America on July 1—Wireless Gift for Erin.

LONDON, March 5.—Sir Thomas Lipton paid a visit to the yards of Denny Bros., at Harborton, to-day and inspected Shamrock III. It has been definitely settled that the challenger shall be launched on March 17, on Patrick's Day, and that the Countess of Salisbury shall christen her.

The first trial race between the Shamrock and Shamrock I. will take place on the 27th of March. According to present arrangements the Shamrock III will start for the United States on July 1. She will be captained by Sir Thomas Lipton's steam yacht, which will be equipped with a wireless telegraph apparatus.

It is stated that the novel manner in which the challenger's mast is designed has enabled her to carry between ten and fifteen hundred pounds of canvas compared with the mast of Shamrock I.

Rifle Shooting. It was an interesting session yesterday afternoon at the rifle shooting tourney in progress at the home of the Zettler Rifle Club, 150 West 23rd street.

There are about twenty-six shooters present centered chiefly on the championship match which began at 10 o'clock. It is a 100-shot event and the winner will receive the highest score and the highest score of the day.

Louis P. Little, last year's champion, is present to defend his title and led the list for the first four shots. He was followed by A. J. Huebner, a prominent member, and both represented the Zettler Rifle Club of Pittsburg.

There was a great record for practice shooting at the target. His marksman-ship placed him tenth place. Followed by the twenty-six leaders: 2457; Dr. W. G. Hudson, 2455; 2442; Philip Wirth, 2439; F. R. Pope, 2437; Louis Russ, 2434; Dr. C. C. Piliard, 2423; A. J. Huebner, 2414; Chas. Zettler, Jr., 2414; P. J. Schlich, 2408; E. Van Zandt, 2400; E. Minevoval, 2400; G. Worn, 2397; Seymour N. Murphy, 2397; Harry D. Muller, 2363; S. Buzard, 2350; H. J. McCarthy, 2315.

Prize of three shots M. Pope of Springfield, 78, 75, 74. Pope and Little shooting for the ring target scores of 75, 75, 75. G. Huebner also tried his hand and earned ninth place.

A bullseye target was hit by S. Buzard second and S. Buzard third.

Notes. The games in the 14th ward at Maurice & John's were defeated Clarence by Clarence (220), 218.

On Wednesday night the score was: Leon, 3 40-50.

Last night Dr. W. G. Hudson, champion, and C. A. Schlich, players in Class A, bulk-line tournament, ended after some play a score of 200.

George A. Skindelger, Jr., 95, 20 to 57.

International sweepstakes night at the Brooklyn Athletic Club by Flynn by evening.

First game of the season was second score of 200.

Methodist church to build new steeple in the cost of \$10,000.

Opened of a new building.

CAMERDEN and FORSTER Removal Sale. Prior to removal the goods in our present store will be disposed of at greatly reduced prices, with little regard for cost or real value. ART OBJECTS, CLOCKS, STATUARY, JEWELRY, SILVERWARE, LEATHER GOODS. 273 Fifth Avenue, Between 29th and 30th Sts. After May 1 at 450 5th Ave.

GOSSIP OF THE RUNNERS. Turfmen Do Not Believe That Hermis Will Start in the Carter.

Turfmen were of the opinion yesterday that L. V. Bell's Hermis would not be a starter in the Carter Handicap at Aqueduct. Although the allotment of 133 pounds for that race is not considered too great an impost for the son of Hermance, it is believed that Trainer J. H. McCormick will not have the colt ready for the Carter, under the existing conditions.

It was with feelings of satisfaction that turfmen learned of the victory of Dick Bernard at New Orleans in the colors of his new owner, E. E. Smathers. To win a stake race as his maiden effort on the running turf must have been a source of satisfaction to the owner of McChesney, who will now proceed with new purchases more confident of a successful career than ever.

For the coming meeting at Memphis, from March 30 to April 22, these officials have been appointed: M. N. MacFarlan, presiding judge and handicapper; S. M. Apperson, associate judge; J. W. Russwurm, associate judge; C. J. Fitzgerald, starter; H. E. Keough, patrol judge; J. V. Norvell, paddock judge; E. D. Lawrence, clerk of the scales.

The registration of Advance Guard's entry has been corrected. The partnership is equally divided between James Carruthers and Alexander Shields and the horse will run exclusively in the name of Carruthers.

Rink Carnival for Benefit of Employees. At the Clermont Avenue Ice Rink, Brooklyn, last night the annual benefit of the employees of the rink was held.

The fun of the night was found in the street shoe race on ice in which M. Leary won and grew so enthusiastic that he ran two laps over the distance.

The concluding feature was the "glide for life" down a 200-foot incline from the roof of the rink to the ice sheet by George C. Davis, who, with a handkerchief over his eyes and a burlap bag tied over that, did the feat successfully mounted on bicycle roller skates.

Half-Mile Novice Race, Scratch—Won by J. J. Young, Clermont A. C.; George A. Simpson, Brooklyn Boys' High School, second; W. J. Brett, Skating Club of Brooklyn, third. Time, 1 minute 41 seconds.

Obstacle Race, Scratch—Won by Charles E. Smith, Brooklyn Skating Club; W. L. Smith, Pastime A. C., second; Hugh Palliser, Herkimer A. C., third. Time, 4 minutes 14 1-5 seconds.

Class A Handicap Skating Race—Won by Guy Lyman, Skating Club of Brooklyn, 90 yards; Gus Stolz, Evergreen A. C., 100 yards, second; W. L. Smith, Pastime A. C., 100 yards, third. Time, 2 minutes 13 1-5 seconds.

Quarter-Mile Backward Race Against Time—John McCulloch, Winnipeg. Time, 1 minute 46 1-5 second.

Billard Horse Race—Won by W. L. Smith, horse, and C. E. Smith, driver; Hugh Palliser, horse, and Ward Clinfin, driver, second; R. Yerby and A. S. Carmichael, third. Time, 3 minutes 21 1-5 seconds.

Street Shoe Race on Ice, Scratch—Won by M. Leary; J. J. Clarke, second; C. E. Genert, third. Time, 3 minutes 12 1-5 seconds.

Combination Race, Three Laps—Won by Hugh Palliser, Herkimer A. C.; C. E. Smith, Brooklyn Skating Club, second; R. Yerby, Montauk Skating Club, third. Time, 42 4-5 seconds.

New York University Gymnasts Defeat Haverford Team. In a dual gymnastic contest held last night between teams of Haverford and New York University at University Heights the New York team scored a decisive victory with a score of 35 points to 13.

The evening was divided between E. S. Peck and W. C. Belcher, both of New York University, with the advantage slightly in favor of Peck. Capt. Belcher obtained first place on the parallel bars and second on the side horse, while Peck received first honors on both the side horse and flying rings.

Of the visiting team the best work was done by Capt. C. E. Duerr. G. P. A. Brayden, intercollegiate champion, was defeated by Stevenson of New York and Foubright of Haverford.

Horizontal Bar—Won by S. R. Miller, '05, New York University; Capt. C. E. Duerr, '03, Haverford, second.

Side Horse—Won by E. S. Peck, '04, New York University; W. C. Belcher, '04, New York University, second.

Parallel Bars—Won by Capt. W. C. Belcher, '04, New York University; C. de Zafra, '04, New York University, second.

Flying Rings—Won by E. S. Peck, '04, New York University; C. E. Duerr, '03, Haverford, second.

Club Swinging—Tie between A. E. Stevenson, '04, New York University; W. P. Bonbright, '04, Haverford; G. P. A. Brayden, '03, New York University, third.

Tumbling—Won by C. R. Hardy, '05, New York University; Capt. C. E. Duerr, '03, Haverford, second.

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C. NOMINATIONS.

Committees Who Will Look After Next Season. The committee of the New York...

PULLMAN ON BASEBALL PEACE.

THE PRESIDENT EXPECTS UNANIMOUS RATIFICATION.

Ban Johnson Also Sure That Action at Cincinnati is Final—Barney Dreyfus Says That American League Will Not Be Able to Play in This City.

Harry Pullman, president of the National League, dropped into the city yesterday as much of a study in sartorial effects as ever...

Baseball never looked as good to me from every standpoint as it does now, he continued. "I don't want it understood that I am anticipating the report that Mr. Hermann will make to the League next Monday. He is chairman of the peace committee appointed by the National League...

How about the remark of one National League man that it is a wonder the American League left the other men their shoes yesterday? "I don't want to say," was again the reply.

CRACK PITCHER A SUICIDE.

Mercer, Who Was Under Contract to Manage Detroit, Turns On the Gas.

SAN FRANCISCO, Jan. 13.—Winfield B. Mercer, star pitcher for the All-Americans now playing here, committed suicide last night at the Occidental Hotel by turning on the gas.

Mercer first came into prominence as a pitcher a decade ago with the Washington team. He held his own with the best pitchers on the diamond and had come to be a veteran.

At the Knickerbocker Billiard Academy in Brooklyn last night A. Vanderwerker, 130, met J. Dalton, 120, in the handicap 14-inch ball-in-the-amateur tournament.

The executive committee of the Caruthers National tournament of Brooklyn held a meeting last night and arranged the preliminaries for the annual competition.

BOWLING.

Harry Barnes, the battuiste of the New Jersey team, came in hands in the first American National tournament game rolled at the White Elephants alley last night.

The Belvideres would have been defeated by the Belvideres of the Riverside League tournament at Slocum's last night but for 7 over's poor bowling.

Belvideres—Spencer 147, Hahn, 101; Tobor, 128; Banks, 100; Helles, 151; Total, 726.

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LEMAR'S... It is quality that has made it famous... Lemar's is on the end of the piece of every Field Glass you buy; you will buy worthless for sale by all resellers.

SUPERIOR'S ANNUAL MEETING.

Only Five Stockholders Present—Old Board of Directors Re-elected.

NEW HAVEN, Oct. 26.—At the annual meeting this afternoon in this city of the Consolidated Lake Superior Company only five stockholders were present. There were more reporters than stockholders. Vice-President Sanborn was suggested for president by Judge Lynde Harrison, and C. E. Orvis acted as secretary. The number of shares represented was 329,066.

Just after the meeting opened, Charles E. Graves of this city, who represented some of the New Haven stockholders, raised a question as to the legality of the meeting, his clients not having received a notice of the meeting. Mr. Graves asked whether, if the scheme for reorganization were successful, this board of directors would have any voice in the management of the new organization. He was informed it would not.

Mr. Graves also asked if there was any danger of the company's subsidiary concern, the Michigan Lake Superior Power Company at the Soo being reorganized by itself, in competition with the Lake Superior concern, because the interest on the bonds of the power company cannot be taken care of. Mr. Sanborn replied that the reorganization of this concern could not be accomplished in a year's time. Director Harrison declared that the whole thing would be taken care of. The Calcium Carbide Company of Chicago, he said, had contracted to take a great amount of the power from the new plant, and there will be 40,000 horse power left to sell after this concern has been supplied, which would be worth \$600,000.

Judge Harrison also said that a contract for twenty-five years had been made by the power company which would pay the interest on the bonds, soon due, and also would leave a surplus. Mr. Sanborn, when the election of directors was called for, announced that he represented 250,000 shares and he voted to keep the present directory.

TO REOPEN SOO WORKS.

Wood Department Will Give Employment to 600 Men.

SAULT STE. MARIE, Ont., Oct. 26.—The announcement is made by J. S. Fackenthal, who has been placed in charge of the Consolidated Lake Superior Company, by his brother, B. F. Fackenthal, receiver for Speyer & Co., that operations will be begun early this week in all industries in connection with the wood department of the Consolidated companies, namely the ground wood pulpmill, sawmill, veneer plant and charcoal plant. This will give employment to about 600 men.

ONLY \$1,400 FOR JANAUSCHEK.

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Aug 28, '03

Our neighbor, the *Times*, hastened yesterday to acquit "Roberts College" of responsibility for provoking the Mussulman inhabitants of Beirut to the assassination of the American Vice-Consul at that port. The *Times* learnedly remarked:

"True, Roberts College has its seat at Beyroot, and doubtless carries on some sort of Christian propaganda to the disgust of such Mohammedans as may have happened to hear of it, but although the missionaries may have had their own grievances in times of general disturbance, it is unlikely that any prejudice against them or their work should have precipitated the killing of an official and secular American who had nothing to do with either."

Perhaps a stronger reason for believing that Roberts College had nothing to do with the murder is that there is no such institution in Beirut, or anywhere in Turkey. There is a Robert College, but it hasn't its seat at Beirut. It is situated on the European bank of the Bosphorus, from eight hundred to a thousand miles from Beirut, either by land or water.

Sun Sept 12 '13

THE TURK AND HIS RELIGION.

A Mussulman's View of Christianity and Mohammedanism.

TO THE EDITOR OF THE SUN—*Sir:* It is gratifying to me—a Muslim in this country—to find moderate views held in your columns on the subject of Turkey, while a considerable portion of yellow journalism is suffering from highly developed fever of Turkophobia.

When one reads something like "The Turks and their religion of murder," &c., one is reminded of an Eastern story, which is just applicable to the case. A man saw the devil in a dream, with a stature graceful like that of a cypress and the face shining like the sun. The man asked him why his likeness was painted on the walls of the public baths so ugly and hideous. The devil replied: "That you saw is not my likeness, but the brush is in the hand of my enemy."

Those who know the Turk and his religion know well that what we read daily in the press is neither the faithful picture of the Turk nor that of his religion, but a grotesque product of heated imagination.

The Eastern question, which perennially crops up like the sea serpent, is a pretty old question and dates since the birth of the prophet Mohammed in 571 A. D. It is the irresistible logic and powerful truth of the tenets of Islam, which could successfully compete with Christian creed whenever there has been a collision between the two, and defeat the latter hollow on rational grounds, that made the leaders of the Christian Church during the last thousand years concoct false stories against the character of the founder of Islam and his religion, in order thereby to prevent the Christians from becoming Muslims, especially in mediæval ages, when Islamic countries were the centres of light and learning. Those false stories, deliberately circulated broadcast throughout Christendom from generation to generation, have become a part and parcel of Christian nature and were directly responsible for the deluge of human blood that flowed over Syria and Palestine for about two centuries during the wars of the Crusades. Since the times of the Crusades, up to the present day, the attitude of the Christian Europe toward Islam has been one of social hostility and political aggression.

Since the destruction of Abbasid Khilafet by Mongol hordes, and consequent fratricidal feuds among the Muslim Kings, the unity of the Muslim nation became impaired, the advancement of literatures and sciences stopped, and ignorance and lethargy prevailed in Muslim countries. Meanwhile, Christian Europe stole a march upon quarrelling Muslims and started on the road of progress, from the point the latter left it. Before the Muslim could realize the situation, Europe became all-powerful, and the division among Muslim powers and their weakness afforded Europeans an opportunity of exploiting Muslim lands. The story of the barbarities of the Turks has been repeated a thousand times, but still it has not lost its soothing influence upon the eagerly inclined to listen to it ears of the good Christians. Those who are well acquainted with the game of European international politics, know well that these periodical explosions in the Balkan peninsula are due to extraneous agencies of great Powers, who make these small nationalities as their cat's paw to extricate out of fire the chestnut of their ambition. It is a pity that the American fleet should be sent to Beirut to advance the interest of other Powers and encourage the spirit of rebellion.

For thirteen centuries Christians and Jews have been living in Armenia, Syria and Egypt under the rules of different Muslim dynasties, and there is no trace in history that either Christians or Jews were ever put to sword wholesale, or expelled from the country, while Russia, Spain and England could not show such a record in their past history in regard to the Jews.

Those who run the sensational press in this country ought to know that the world in our times has become like a big family; and to run down a particular race because of the difference of religion is not calculated to be for the welfare of the human race. To treat three hundred million Muslims as if they have no feeling and could be abused mercilessly does not reflect credit on those who do it. It is a criminal folly on the part of the Syrians, who are safe here, to excite their own countrymen in Syria and fill them with false hopes of the United States intervening on their behalf by denouncing the Turks. When a mosque with 200 Muslims in prayer is blown up with dynamite by Macedonian rebels the humanity of the American journalists does not seem to be touched, but when a few hundred rebels are killed in actual warfare the headlines are put in bold type: "Christians Massacred by the Turks." Why should they not carry on an agitation against the American occupation of the Philippines if they are true to their principles?

I hope and trust that this country will be saved from the disgrace of blackmailing Turkey at the time of her trouble by creating imaginary grievances, as was done by Austria and France to their lasting shame, and also from the disgrace of becoming a tool to the ambition of some interested parties from among the great Powers of Europe.

MOHAMMAD BARAKATULLAH.

NEW YORK, Sept. 9.

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ATHLETIC CHAMPIONSHIPS.

New York A. C. Wins Point Cup In National Meet at Milwaukee.

MILWAUKEE, Sept. 11.—The national track and field championships of the Amateur Athletic Union were held here to-day. The track had dried somewhat and the going was a little better than yesterday, but the weight throwers and jumpers had a hard time trying to find a firm foothold on the infield. A crowd of about 15,000 persons visited the fair grounds and watched the sports. The events to create the keenest interest were the 100-yard and 220-yard sprints. This was due to the meeting of P. J. Walsh, last year's winner, and Archie Hahn, the champion of the West. In both events the Westerner proved his superiority, winning the 100-yard by a yard and the 220-yard by two feet.

The pluckiest and best-contested race of the day was the half-mile run, which was won by Valentine of the New York A. C. by a yard from Breikrentz of Milwaukee. The New York A. C. man fell fainting across the line, and when he revived his first words were "Did I win?" Alex Grant secured a double bracket in the mile and two miles, and J. S. Mitchel won in throwing the hammer and the 56-pound weight.

For the club scoring the most points there was a silver cup emblematic of the championship, and this was won by the New York A. C. with a total score of 50 points. The scores of the other clubs were: Milwaukee A. C., 36 points; First Regiment A. A., Chicago, 24; Montreal A. A. A., 10; University of Chicago, 9; Greater N. Y. Irish A. A., 3, and Central Y. M. C. A., Chicago, 3.

120-Yard Hurdle—Won by F. W. Schule, Milwaukee A. C.; Dr. M. Bockman, Milwaukee A. C., second; S. S. Jones, New York A. C., third. Time, 16 3-5 seconds.

100-Yard Run—Won by A. Hahn, Milwaukee A. C.; P. J. Walsh, New York A. C., second; V. Rice, University of Chicago, third. Time, 10 1-5 seconds.

One-Mile Run—Won by Alex Grant, New York A. C.; James Lighthody, University of Chicago, second; Roland Pomery, Montreal A. A. C., third. Time, 4 minutes 52 seconds.

440-Yard Run—Won by H. L. Hillman, New York A. C.; J. D. Morrow, Montreal A. A. A., second; George Smith, First Regiment A. A., Chicago, third. Time, 52 seconds.

220-Yard Run—Won by A. Hahn, Milwaukee A. C.; P. J. Walsh, New York A. C., second; V. Rice, University of Chicago, third. Time, 23 1-5 seconds.

220-Yard Hurdle—Won by Dr. M. Bockman, Milwaukee A. C.; H. L. Hillman, New York A. C., second; F. W. Schule, Milwaukee A. C., third. Time, 26 seconds.

880-Yard Run—Won by H. M. Valentine, New York A. C.; E. Breikrentz, Milwaukee A. C., second; P. Molson, Montreal A. A. A., third. Time, 2 minutes 4-5 second.

Two-Mile Run—Won by Alex Grant, New York A. C.; F. A. Rowe, First Regiment A. A. A., Chicago, second; Irwin K. Stone, First Regiment A. A., third. Time 10 minutes 39 1-5 seconds.

Pole Vault—Won by Charles Dvorak, First Regiment A. A., with a vault of 11 feet; J. Norris, Central Y. M. C. A., Chicago, second, with a vault of 10 feet 9 inches; W. R. Knox, Milwaukee A. C., third, with a vault of 10 feet 6 inches.

Throwing the Discus—Won by J. H. Maddock, First Regiment A. A., with a throw of 113 feet; T. A. Spelk, University of Chicago, second, with a throw of 108 feet 6 inches; Charles H. Henneman, Milwaukee A. C., third, with a throw of 107 feet 2 inches.

Running High Jump—Won by S. S. Jones, New York A. C., with a jump of 5 feet 11 inches; Otto Kraoek, First Regiment A. A., and F. W. Schule, Milwaukee A. C., tied for second and third, with 5 feet 10 inches, and in the jump off Schule won, clearing the same height.

Putting 16-Pound Shot—Won by E. J. Feuerbach, New York A. C., with a put of 42 feet 11 5-8 inches; H. Kirby, First Regiment A. A., second, with 41 feet 7 3/4 inches; J. H. Maddock, First Regiment A. A., third, with 37 feet 2 3/4 inches.

Throwing 16-Pound Hammer—Won by J. S. Mitchel, New York A. C., with a throw of 140 feet 1 inch; J. H. Maddock, First Regiment A. A., second, with 130 feet 11 inches; E. E. Parry, University of Chicago, third, with 128 feet 8 inches.

Running Broad Jump—Won by P. Molson, Montreal A. A. A., with a jump of 22 feet 2 1/2 inches; Myer Prinsteln, Greater New York Irish A. A., second, with 22 feet; W. R. Knox, Milwaukee A. C., third, with 20 feet 8 inches.

Throwing 56-Pound Weight—Won by James S. Mitchel, New York A. C., with a throw of 33 feet 2 3/4 inches; Charles H. Henneman, Milwaukee A. C., second, with 27 feet 2 3/4 inches; J. H. Maddock, First Regiment A. A., third, with 25 feet 11 inches.

REGULARS DEFEAT GUARDSMEN.

Army Team Wins Dryden Trophy by Superior Shooting at Long Range.

SEA GIRT, N. J., Sept. 11.—The Regulars and the National Guardsmen had a rifle battle to-day, and the Regulars won for the first time in the history of the Sea Girt shoot. The battle was over the \$4,000 trophy presented by Senator John F. Dryden of New Jersey. The Infantry team scored 995, while the best the guardsmen could do was 990, which the District of Columbia made. New Jersey was forced to third place with 977, and Pennsylvania to fourth with 971. New York did not enter the race, the State team having, as an organization, gone home, though several of the members are tarrying for the President's match to-day. The military championship of the contestants scored

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American Colleges in Turkey.

From the Boston Evening Transcript.

Owing to the widespread interest regarding the imperilled American Christian colleges for young men in Turkey, the American Board of Commissioners for Foreign Missions is about to issue a report on the subject, translated from the Turkish. It comes from Aintab, Central Turkey, and contains the following:

These colleges, according to the order of their dates of establishment, are: Robert College, at Constantinople; Syrian Protestant College at Beirut; Central Turkey College at Aintab; Euphrates College, at Harpoot; Anatolia College at Marsovan and St. Paul's Institute at Tarsus. Beirut College, in the growth of its courses of study, variety of branches, accommodation of its buildings and completeness of its equipments and apparatus, has been making very rapid progress, so that the value of its present property is not less than 100,000 liras, nearly \$400,000. The number of its teachers in various branches is more than 40, ten of whom are professors. There are now 1,489 students in the colleges, 771 of whom are Armenians.

There is one point in which none of the others can be compared with Robert College. The latter holds the greatest number of the officers in governmental departments. It is able to show among its graduates Lieutenants, Generals, Commanders, Judges, Mayors, Governors, Ambassadors and even Cabinet Members and Prime Ministers, and these are not merely some exceptions, but nearly one-fourth of its graduates have attained one or the other of these high positions. This superiority may be ascribed partly to its high standard of education, and largely to its important geographical situation in a central point between Asia and Europe. Many famous Armenian professors in Constantinople, also well-known merchants, physicians and editors, are graduates of Robert College. The Euphrates College has suffered most from the disturbances. The tendency in its vicinity to leave the country has been so strong that, besides the number of the students being diminished, many hopeful graduates and even teachers of the college have left the country for foreign lands.

Infringement of Patent.

Laird of Skibo, just a hint:

From what the papers tell us,

Let up on "hands across the sea,"

Or Choate will soon be jealous.

Done, Sept 8 '03

local convention in Guayameo, and that Mr. Hatchell would pass by Huetamo, two days hard riding from Tuzantla. I immediately determined to go to meet him, and started at once with my mozo and an extra horse, in order to be able to ride hard and change horses. We met in Huetamo, and I rode with him for over a day beyond, thus having ample time to discuss the subject in all its phases. He said he had been deceived by his native men, and that, knowing the facts, he would not allow any of the men over whom he had influence to invade our territory. But he insisted that Josue Bautista was an independent worker, and therefore that he had no authority over him. He, however, promised to talk with him, and to try to influence him not to make another visit. Our conference thus ended, and I retraced my steps. I have since learned that it is the intention of the Bpatists to hold their next convention in Tuzantla (Arroyo Seco). Whether this decision was made in spite of protests of the mirrionary or ~~with~~ with his consent and co-operation I am unable to say. Whichever may be the truth of the matter, we ought not to pass it lightly, but ought to make a protest before the Secretaries of their Board. For it is a clear and inexcusable invasion of our field. We have had work in the place for at least fifteen years, and it is only a day's travel from Zitacuaro, while their nearest work is in Nocupetaro, at a distance of three days.

ANNUAL REPORT
AMERICAN PRESS

Of the Board of Foreign Missions of the Presbyterian Church

BEIRUT, SYRIA

1903

ANNUAL REPORT.

AT the last annual meeting no balance sheet of Press accounts was rendered, partly because of Mr. Freyer's furlough, which made it impossible to prepare the accounts for that meeting, and also because it had long been felt that there would be many advantages in changing the financial year of the Press from November 1 to July 1. This change of date would give more time for stock taking and a more thorough accounting than the short period from November 1 to the time of the December meeting permitted. Accordingly, this year stock was taken on July 1, and such stock sheets are now ready as will enable the Mission, as never before, to see the real condition of Press property.

The financial statement, therefore, covers a period of eighteen months. Taking into consideration that the greater part of our work is done from the missionary and not from the money-making standpoint, the results are most satisfactory. In addition to writing off Piasters 13,853 for dead stock, or stock whose future value has been rendered doubtful by more recent publications, and making grants from Press stock to the value of Piasters 8,343, we have been able to write off Piasters 25,000 for deterioration of plant, and still declare a net gain of Piasters 184.

The number of publications now being put to press, some of them large and in large editions, requires the investment of most of the working capital of the establishment. These publications will eventually repay the original investment, and in some instances return a fair margin of profit, but until they do the available working cash of the Press must necessarily remain tied up. To illustrate, we have ordered 1695 reams, or 58,000 pounds of printing paper, which must be paid for before January 1. Provision must therefore be made for the payment of Piasters 188,500, or £1,380 in addition to the monthly pay roll, which averages Piasters 24,000.

The Employees' Deposit Fund is continually growing. It is a pleasure to report that during the past eighteen months the employees of the Press have increased their savings by Piasters 20,335. Out of this Fund, Piasters 5,194 have been paid for sick benefits, etc. On July 1 there remained a balance of Piasters 51,559 to the credit of the Fund.

Publication Work.

From year to year we have been privileged to report an advance in the output work of the Press, but in this report the great increase needs a stronger word than "advance."

For more than twelve months our facilities have been taxed to their utmost. Though every machine has been kept running at full pressure, we find ourselves far behind in meeting the demands made upon us. Fully 100,000 books, many of which are urgently needed, must be printed, and orders are still rolling in. During the past six months our staff of workers has been increased

from 52 to 63, and we need others. Good men, however, are difficult to find, and rather than employ inefficient help, it has been thought best not to increase our present force.

The total output for the past twelve months shows an increase of 5,437,724 pages over and above that of 1902. As no printing whatever has been done for the Religious Tract Society of London, which in former years has often added 750,000 to 1,000,000 pages to our output, this increase is really a very large one. With this one exception of the Religious Tract Society, there has been a decided increase in all lines of printing, as follows :

			<i>Pages.</i>
Scriptures	-	-	3,397,000
<i>Mulhoc</i>	-	-	14,340
Jobbing work	-	-	180,000
Tracts, etc.	-	-	1,598,850
Miscellaneous books	-	-	260,900
<i>Neshera</i>	-	-	14,340
			<hr/>
Total	-	-	5,437,724

Among the large orders for printing (aside from Scriptures) is the Abcarius English-Arabic Dictionary, abridged and unabridged, and the Arabic Hymnal, with and without notes. The dictionary has been thoroughly revised and enlarged by Dr. Abcarius, the son of the author. When finished, the new editions will be superior to all former ones, as well as more serviceable, and this dictionary will doubtless continue to be the standard work of its kind.

Two thousand, seven hundred copies of the large Arabic Hymnal have been sold since 1885, and 18,000 copies of the small edition without notes. Rev. George A. Ford has undertaken the work of inserting corrections and alterations which seem essential and desirable.

For more than sixteen months the manuscript of a commentary on the Pentateuch, edited by Rev. H. H. Jessup, was at Constantinople. We had about given up hope of seeing it again, when much to our surprise it was returned in November, approved, and with exceptionally few mutilations. This valuable addition to our theological and religious literature will soon be printed, we trust, the generous grant of \$350 from the American Tract Society in 1902 having made a beginning possible. The approval expressed by Dr. Shearer and his colleagues at that time strengthens our hope and expectation that The American Tract Society will contribute sufficient to place this much needed work before the Arabic Bible student ere long. Not our theological students alone, but those of Palestine and Egypt, need this helpful work, and will prize it as they did Dr. Eddy's work on the New Testament.

During the past year, through the efforts of Mrs. Hatch, of New York, we were able to send 3,000 copies of "That Sweet Story of Jesus" to the various missions in Syria, Palestine, and Egypt. The story is especially designed for the young, and has proved most helpful in connection with Sabbath-school work. This pamphlet has been printed a number of times, thanks to Mrs. Hatch, and there seems to be an ever increasing interest and demand for it. Mrs. Hatch has done much good in this quiet way. Could she know how large an influence the printed page has on the lives of the young, here where there are so few books for children, she would feel more than repaid for any effort it has cost to procure the necessary funds.

The Children's Special Service Mission of London has had 480,000 picture leaflets printed, all of which have been, or are being distributed gratuitously to the various mission stations in Syria, Palestine, and Egypt. This is a large,

a wonderful work, carried on by a generosity equalled only by its regularity. It is difficult to say what many of the missionaries would do for literature of this kind without the aid of the Children's Special Service Mission. This Society fills a need met by no other mission organization, and should have the hearty support of all in the home-lands who have the means to contribute toward its funds. Children take their leaflets into the home, where they are read by parent and child alike. What they contain is good and ennobling, so different from what is found in most homes. The results though not seen at once, we can leave with God, for the impressions made deep in the heart will remain to purify and elevate the life.

Religious Tract Society.

Owing to the large number of books and tracts, the property of the Religious Tract Society, in stock at the Press, this Society discontinued appropriations for printing or reprinting during the past year. While some may consider this a step backward, those more conversant with the subject, especially the Beirut Religious Tract Society Committee, deem the step a wise and prudent one. For years the Religious Tract Society sanctioned the publication of books and tracts, which, though good in themselves, had but small sales, partly because of the small discounts allowed, partly because of the missionary's utter lack of funds for purchasing them. As a natural result, large numbers of books and tracts were piled up on the shelves, doing no one any good. The London Committee wished it clearly understood that these publications were printed for circulation, not to deteriorate on the shelves. At the beginning of the present year, after much correspondence, the Beirut Committee was authorized to give all boarding-schools making application for it a complete set of Religious Tract Society publications, to be used as a school library, while the discount on all cash sales was made 50 per cent. instead of 15 per cent. Liberal grants and discounts will be allowed to all who can make use of the Society's publications.

The results of this action have been most gratifying, and among other things have demonstrated that the literature which has lain on the shelves for years is still desirable. Three thousand, five hundred and ten books and 8,424 tracts, valued at Piasters 25,650 (or £187 11s. 4d.), have been distributed among 54 schools and hospitals. The sales during the past twelve months have amounted to 4,781 books and tracts, valued at Piasters 13,870, and the grants to 17,666, valued at Piasters 33,317, making a total of 22,447 books and tracts.

The Society appropriated during the present year £30 toward the support of the *Neshera*; for services rendered by the Press, £25, and for the binding of their publications, £50. Provision will hereafter be made for the printing and reprinting of books and tracts, but the greatest care will be exercised, and only such as there is an actual demand for will be put to press, and those in small editions. The present stock is still large, comprising no less than 168,397 books and tracts, and, until considerably reduced, no new work will be undertaken on an extensive scale.

In this connection we would urge upon all missionaries the careful consideration of this subject, so that, with their help, books and tracts not the most popular perhaps at the present day, but designed to meet special needs, may be put into circulation. These books cost much time, patience and money to prepare. They can accomplish to-day as well as twenty years ago the object for which published. Yet because they are not new, they remain uncalled for, thus continuing an accumulation of stock, and thereby retarding the publication of new and more popular works.

The Beirut Committee of the Religious Tract Society will send out a special appeal on this subject. The Committee and the Press are the means for producing this literature, the distribution must be done by the missionaries.

American Bible Society.

Fully 65 per cent. of all the printing during the past twelve months has been done for account of the American Bible Society. A total of 18,742,000 pages has been printed, which is 3,397,000 in excess of 1902; 61,374 volumes have been bound, an increase of 32,107; 7,497 Bibles, 4,000 Testaments and 30,000 Portions have been printed, a total of 41,497 copies. While many of these were printed from plates, others were printed from movable type, involving much time and labor. A second edition of 5,000 copies of the 1st Ft. Reference Bible is now being printed from type. This work will take fully two years, the proof reading being the most difficult and exacting part of this great undertaking. The work of proof reading is much facilitated by comparison with the 1st Ft. Bible, plain, which is fairly free from typographical errors, and every effort will be made hereafter to bring the plates of other editions into correspondence with the plates of the 1st. Ft. Bible plain. The entire subject of correction should receive the early attention of the mission. The best interests of the work call for the appointment of a Bible Committee, which, in co-operation with the missions in Palestine and Egypt, could lay its recommendations before the Bible Society at an early date. The Bible Society is prepared to receive suggestions, and to co-operate in every possible way with such a Committee, in order to give the Arabic version of the Scriptures a higher standard of excellence even, than it already enjoys. In default of such a committee, the Bible Society is not prepared to authorize corrections to any considerable extent.

The plates of the 2nd Ft. Psalms, (Pocket Edition) have been finished. These Psalms have been out of print for some time, but 6,000 copies are now available. It is difficult to remember when, if ever, there has been such a demand for Scriptures as has confronted us within the past four months. Between August 10th and November 20th, orders were received from Egypt for 35,688 volumes, these in addition to previous orders, which at that time remained unfilled. At the present time we have still to send out 14,000 volumes to fill orders.

The prediction made in one of the Press reports some few year ago, that the demand for Scriptures for Egypt would steadily increase, is now being verified. When such large orders come in, we are usually unprepared to fill them immediately, not because unwilling to keep reserve stock on hand, but because the policy of the Bible Society is to have but a moderate supply of surplus bound stock on hand. Mention of this is made here that our friends may know the cause of the delay which inevitably follows a large order.

Some effort in the direction of colporteur work has been made during the past six months. These beginnings, while not altogether unfruitful, leave much to be desired. The two men employed have been conscientious, and have, probably, rendered full service according to their ability, still colporteur work as carried on in many mission fields, or in Egypt even, has not yet begun in either Syria or Palestine. There are several reasons for this discouraging condition of things. The Government and the heads of the various religious sects try in every possible way to prevent work of this kind: the people themselves are not glad to receive the colporteurs: they lack interest in religious matters: and they are, with few exceptions, unwilling to pay for Scriptures. Then, too, it is doubtful if we have thus far been able to get the right men for

this kind of work, a work for which men must be peculiarly fitted, physically, spiritually, and intellectually. While it is not the Society's practice to employ a man who cannot read or write, it is not satisfactory to employ one who reads and preaches continually without being able to dispose of his Bibles. The Bible Society's aim is the distribution of the Scriptures pure and simple. Preaching is an excellent adjunct to such work, and no colporteur can hope to be successful unless he can expound the Scriptures, but preaching alone will not help him to realize large sales. Would that two or three men, loving the Lord's work and anxious to do it, could be found to undertake this work of Bible distribution. What we need is men with life, men with push, men not afraid of hard work and opposition.

Through the departure of Miss Grace Miller for the Persian Gulf, we lost a valuable worker. Though isolated in the Hauran, she clearly demonstrated that where "there is a will, there is a way," and that Bible distribution can be successfully carried on even in that remote, semi-civilized portion of Syria. During the past year efforts have been made under the superintendence of Miss Dunn to reach the many pilgrims visiting Jerusalem. The work thus far accomplished promises well for the future, and we trust that ere long there will be greater opportunities of reaching these pilgrims with the Gospel message.

During the year there have been sold, or transferred to the Bible Society's Agency in Egypt, 6,457 Bibles, 10,330 Testaments, 42,094 Portions, a total of 58,881, which is 23,536 in excess of the year 1902. These figures would have been greater could we have filled orders immediately. All of our working force will be kept busy for months to come in filling back orders, especially orders for Scriptures.

General.

The results of the work at the Press during the past year have clearly demonstrated the following:

First.—That in some departments, at least, we are sadly handicapped for help. The publication of new books, or the reprinting of old ones, means careful supervision. To begin with, we must have men with literary ability, who can be depended on to carefully edit or pass upon manuscripts before printing can be undertaken. Then proof reading takes much time, and is a laborious and most exacting occupation. At present Dr. Hoskins and Mr. I. Haurani are largely occupied with this work, but there is often altogether too much material for them, especially at this time, when we are reprinting the 1st Ft. Reference Bible from type.

As a natural result, delays occur in proof reading which must be felt all along the line in each of the various departments. The large increase of press work within recent years seems clearly to indicate that the time has come when the mission must seriously consider the stationing of another missionary at Beirut to assist in the important and ever growing literary work here.

At the present time our press room is very much in need of one or two good men. To make one man responsible for all the important work of the press room, and in addition to assign to him the making of all electrotype plates, is both unwise and unfair. There is need of a competent assistant in the machine room, one who could also help with the electrotype work.

Second.—That with the present rush of work we have almost reached the limit of our capacity for printing. All of our machines have been kept running steadily with few interruptions, and it is difficult to see how more can be accomplished on them, unless we resort to night work, which, under existing conditions, is not feasible.

Third.—That we must make every effort to keep abreast of the best and most modern kinds of work, especially in our binding department. It is true

that some of our men produce very creditable bindings, but in this, as in all other branches of the work, styles change. It is not enough that a book be strongly bound: in these days of novelties, its outer appearance must be attractive. Establishments elsewhere, which are continually on the lookout for more work, and which can offer, if not better books, at least books in more attractive bindings, have, at times, sorely pressed us in their endeavors to take our work from us.

Fourth.—That in view of the small margin of profit on most of the work and the ever increasing number of men to perform it, it behooves us to exercise the strictest economy in all departments of the Press, in order to reduce expenses to a minimum. A large amount of work in our establishment does not usually mean large profits, as most of the work is done at cost. Sharp competition with outside firms lessens the chances for obtaining profitable work.

The temporary use of our working capital in the production of new publications, and our large monthly pay roll have already been referred to, yet these are again mentioned here to more fully emphasize the need of a most judicious investment of whatever working capital is still available.

One very large source of expense is our present motive power. When boiler and engine were received some fifteen years ago, we were far in advance of other establishments in Beirut, but so many changes have been made in engines, that we find ourselves at a decided disadvantage, when we compare our present facilities with more effective and less expensive plants offered at the present time.

To bring a 20-H. P. gas engine from New York would probably cost about \$1,400, less such amount as could be realized from the sale of the old boiler and engine, about \$400. To run it either with gas or petroleum would reduce the cost of motive power fully one-fourth, thus giving an annual saving of \$125. To purchase such a machine from Press funds at this time is impossible. That we need it, the present poor condition of the boiler and the high price of coal (\$7.50 per ton) make more and more clear.

We, therefore, ask that the Board help the Press out of its difficulty by a special appropriation to cover the cost of such a gas engine, or interest friends in the home-land to give this necessary help.

The English printing and jobbing work grows steadily. In March, Mr. Samuel C. Gilman arrived from America to take charge of this department, and by his industry and interest in Christian work, has fully proved his value as a colaborer.

E. G. FREYER,
Manager.

Beirut, Syria, December 9, 1903.

THE AMERICAN PRESS, BEIRUT, SYRIA.

STATISTICS, DECEMBER 30, 1903.

Number of pages of Scripture printed.....	18,742,000
" " of <i>El Neshra</i> printed.....	292,500
" " of <i>Kowkab</i> printed.....	240,000
" " of Jobbing Work printed.....	576,334
" " Tracts, Pamphlets and Circulars printed....	2,474,900
" " Miscellaneous Books printed.....	6,505,400
" " of all descriptions printed.....	<u>28,831,134</u>
" of volumes Scripture printed.....	41,497
" of Miscellaneous volumes printed.....	48,000
" of volumes printed of all descriptions.....	89,497
" of <i>El Neshra</i> printed.....	33,800
" of <i>Kowkab</i> printed.....	56,400
" of volumes Scripture bound.....	61,374
" of miscellaneous volumes bound.....	42,914
" of volumes bound of all descriptions.....	104,288
" of Tracts, Pamphlets, etc., sewn.....	20,750
" of Maps, etc., mounted.....	235
Value of Jobbing Work, in piasters.....	39,516
No. of pieces Type cast.....	322,941
" Employées.....	64
Average Monthly Pay Roll, in piasters.....	24,400

Scriptures printed, Dec. 30, 1902--Dec. 30, 1903.

Bible 1st ft.....	2,000	Vow. Job 16mo.....	2,000
Bible 3rd ft..	5,497	Vow. Psalms 16mo.	5,000
Test. 4th ft.....	4,000	Psalms 1st ft. Plain....	2,000
Vow. Matth. 24mo....	10,000	Psalms 2nd ft. Plain.....	6,000
Vow. Mark 24mo....	5,000		

STOCK.

Property of the American Press, on hand June 30, 1903.

	CATALOGUE VALUE OF BOOKS.	
	<i>Vols.</i>	<i>Piasters.</i>
Bound books (scientific and religious).....	175,926	301,506
Unbound books (scientific and religious).....	164,946	1,124,516
	<hr/>	<hr/>
	340,872	1,426,022

Property of the American Bible Society, on hand Dec. 30, 1903.

	<i>Vols.</i>
Bound volumes of Scripture	34,620
Unbound volumes of Scripture.....	83,339
	<hr/>
	117,959

Property of the Religious Tract Society, on hand Nov. 1, 1903.

	<i>Vols.</i>	<i>Piasters.</i>
Bound volumes of books, tracts, etc.....	119,145	92,405
Unbound volumes of books, tracts, etc.....	49,252	171,961
	<hr/>	<hr/>
	168,397	264,366

SALES.

Property of the American Press, Nov. 1, 1901, to June 30, 1903.

	<i>Vols.</i>	<i>Valued at Piasters.</i>
Books and Tracts.....	95,453	320,595

For Account Religious Tract Society, Nov. 1, 1902--Nov. 1, 1903.

	<i>Vols.</i>	<i>Piasters.</i>
Books and Tracts sold	4,781	13,870
“ “ granted.....	17,666	33,317
	<hr/>	<hr/>
	117,900	367,782

For account of the American Bible Society, Dec. 30, 1902--Dec. 30, 1903.

	<i>Vols.</i>	<i>Piasters.</i>
Sold in Syria.....	10,961	270,947
Sold to B. & F. B. S.	16,331	39,928
Transferred to A. B. S. Agencies.....	31,090	86,826
Grants.....	499	2,348
	<hr/>	<hr/>
	58,881	156,196

"YOUNG TURKEY" AND PAN-ISLAMISM.

A long and interesting letter addressed by Prince Sabah-ud-Din to Sir E. Grey appears in the *Times*. Prince Sabah-ud-Din, who is grandson to the late Sultan Abdul Majid and nephew to the present Sultan Abdul Hamid, went into voluntary exile more than six years ago in order to carry on his opposition to the present *regime* at Constantinople in the interests, as his Highness contends of liberty, justice, and civilisation in Turkey. The letter, which voices the opinions of the Turkish Liberals who are striving to free their country from the yoke of arbitrary rule, discusses the question of Pan-Islamism, which was raised a few weeks ago by Sir E. Grey in the House of Commons. In the course of his remarks the writer says :—' Of all Islamic peoples the Turks, owing to their geographical position have always been the readiest to adopt the ideas of Western civilisation which attracts the younger Turks irresistibly, and has their wholehearted sympathy. In social matters no event of any importance ever takes place without supplying them food for study and meditation. The present *regime* having checked the economic development of the Turkish nation, the more enlightened representatives of young Turkey have devoted themselves to intellectual studies, and by dint of persevering efforts have acquired an intellectual outlook which is quite up to date. It is not on ground thus prepared and cleared henceforth of every germ of fanaticism that the seed of a reactionary and anti-European policy can ever succeed in striking root. But the Government, openly averse as it is to all reforms, however legitimate and urgent they may be, and distracted in presence of the steadily rising tide of emancipation, has conceived it necessary to enfold itself within a 'spiritual mantle' in the endeavour once again to save the tottering edifice of despotic rule from utter ruin.'

Prince Sabah-ud-Din proceeds to show the necessity of Turkey keeping on "correct if not on friendly terms with all the Powers," and concludes by stating :—"With the triumph of Liberal ideas in Turkey the great moral influence which Constantinople possesses over Islamism at large is destined to assume an intellectual character. Such an influence would then serve as a powerful agent of reconciliation between the two worlds. But the goodwill of the East alone could not accomplish such a needful task. It is desirable that the action of Europe in the East should be more equitable and more respectful of human dignity. It is on this condition only that progress and peace may be secured there. But this reservation does in no way hinder us from rendering justice to your noble country for her colonial administration, which is unquestionably of all European administrations the most favourable to the liberty of nations."

Annual Report

1904

THE AMERICAN PRESS

(BEIRUT, SYRIA)

of the
Board of Foreign Missions
of the
Presbyterian Church in the U. S. of A.



THE AMERICAN PRESS
BEIRUT, SYRIA



ANNUAL REPORT, AMERICAN PRESS.

With the close of another year we are again called upon for an account of the share our Mission Press has had in advancing Christ's Kingdom here in Syria, in Palestine, and in adjacent lands where the Arabic Bible is distributed. This report must necessarily be in a condensed form, and much that might be of interest must be omitted, but we trust enough will be said to show that the Press has nobly done its part.

This belief and our trust in God's promise that His grace shall be sufficient for every need encourages us to put forth greater effort in overcoming obstacles and bringing victory out of defeat.

The past year has been a busy one at the Press: it has been another record year; 5,746,409 pages were printed in excess of the highest previous record (1903) and nearly all of these were Scriptures.

Never before have the machines been kept so busy; never before have so many books been sent out for distribution; and in no previous year have we been confronted with so many difficult problems touching the supply of an ever-increasing demand for Scriptures. We require more men, more machines, and a larger financial outlay.

As we consider how the work for the American Bible Society alone has increased, it at once becomes apparent, that we must have another machine on which to print Scriptures, if we hope to retain the Society's printing, and to fill orders expeditiously and on terms as favorable as the Society can obtain elsewhere.

Fully 71 per cent. of all of our printing, and 60 per cent. of all of our binding during 1904 were done for account of the American Bible Society, and we would again call attention to the prediction made some years ago, that within a very short period the vast fields of Egypt with millions of souls still to be reached with the Gospel message would be open to missionary activity, and, as a result, exceptionally heavy demands would be made upon the Bible Society and the Press for the Scriptures in Arabic.

The past year has fully borne out our most sanguine hopes of that time. Having in a measure prepared ourselves for this increase, when large orders arrived, we were usually able to fill them. But should this steady increase continue, the record of the past year is not likely to hold good in future, unless we now make provision for additional machinery with which to turn out a greater number of volumes. With our present facilities, the demands of the past year have taxed our producing capacity to its utmost, and this with an additional 1,184 hours of overtime work on the part of the machine room staff.

The rapid growth of this, as well as other departments of Press work, within the past seven years, has made it necessary to largely supplement and improve our machinery and working plant, all of which has meant the outlay of much ready cash, and on that account we are not able at present to purchase another machine on which to print Bibles, though it is greatly needed. It is hoped, however, that funds for this purpose may be supplied either by the Board or by friends at home, who by their gifts are willing thus to show their interest in the work of Bible distribution and to further it in these lands.

There was a time when we undertook work for the Bible Society on the basis of one thousand of one edition and one thousand of another, but those days are past. At present such editions would in many instances prove insufficient, perhaps, to fill a single order, and instead of one thousand, many editions now number five and ten thousand.

That we are justified in publishing these large editions is shown by such record days as March 7th and 8th, 1904, on which no less than 28,900 copies of Scriptures were called for to be sent to Egypt. At that time we already had orders for the printing of some 21,000 copies, many of which were back orders of several months standing.

As a result of these large demands, the small editions which had been issued up to that time were fairly well sold out. With the printing of the larger editions more time must of necessity elapse before they can be ready, and in some instances we have fallen behind in meeting the demand, but it will not be long

now before we shall again be in a position to fill most of the orders promptly.

A total of 24,727,000 pages of Scripture has been printed for account of the American Bible Society during 1904. The total distribution for the year has been as follows:—

By Sales	-	-	-	9,636	copies
Transfers	-	-	-	34,314	
Grants?	-	-	-	715	
Sold to B. & F. Bible Society				29,064	
A total of				-	-
				-	73,729

Or 14,848 copies in excess of 1904. Seventy-five per cent. of these were forwarded to Egypt.

The electrotype plates for Leviticus and Numbers are nearly finished, and during the coming year similar plates for Deuteronomy, Job, and Isaiah will be prepared. These will greatly enlarge the already valuable collection, comprising many of the books of the Old and the New Testament, and enable the Bible Society to place exceptionally cheap editions of them at the disposal of the missionary.

Last year we reported that the reprinting of the 1st Font Reference Bible had begun, and an attempt was made to show the magnitude of this undertaking. But hardly a day passes without making evident how little we knew of the labor involved, the time it would take, and the difficulties which would constantly arise. The proof reading is the most important and difficult part of this work.

The vowel points and signs are many of them fine and thin as pins. When set in type, they may be broken off by dozens or pulled out bodily as the ink rollers pass over them; so the greatest care and attention must be given to make sure that that which has taken days of unceasing toil on the part of those who have read and corrected the proof sheets may not go for naught. Rev. F. E. Hoskins, D.D., and Mr. Ibrahim Haurani have given most of their time to this work, and about one-third of it is finished.

In this connection it is interesting to hear what Dr. Hoskins has to report :—

“The setting up and printing of the large 1st Font Reference Bible from types has moved along as rapidly as the one skilled typesetter could get the pages into shape. By keeping steadily at it he averaged about one form a week, so that in the fourteen months that have elapsed he has set up 50 forms. Realizing that this was altogether too slow progress for all the interests concerned, it was decided to procure a second skilled worker on the New Testament. This involved casting complete new founts of type in order that the two men could work without interfering with each other. It was a task of months to get this new man and his cases into working order, but he is fairly started at this date and has completed two forms of the New Testament. This makes a total of 52 forms out of the total of 196 in the whole Bible. If we are able to average two forms weekly from this time forward we ought to complete the Bible in one year and a half from this time, *i.e.*, by June, 1906.

“A clue to the difficulties of the typesetters and the proof-readers is furnished by the following facts: A font of English type for book-work contains about 226 characters. But the complete font of the large-sized types used in the text of this Bible contains nearly 1600 separate pieces. In addition to this a complete set of what we call our 3rd font is used for the chapter headings, marginal notes, references, etc., and this contains nearly 1,200 pieces. To this we must add about 200 pieces from two other fonts, so that in all we have nearly 3,000 different pieces of type to get and keep straight. Two and a quarter founts of English types would not count up to more than 500 separate characters.

“The technical improvements in this edition will consist of the following:

“1. A chapter list of the Old Testament inserted after the title page.

“2. The standard vowel points as found in the 1st Font Plain Bible.

“3. Punctuation brought into conformity with the standard of the 1st Font.

“4. Conformity of paragraphs. Up to date we have added

two new paragraph spaces; one at Exodus xxx., 33, and the other at I. Samuel iii., 9. We have taken out one, Joshua xi., 17. This brings the three 1st Font Bibles into conformity at these points. It is interesting to note also that the New Revised American Bible agrees at these points with the Arabic, which was made so many years before this most recent English Bible.

“5. Beginning with Numbers, Mr. Hoskins has compared the Arabic references with a standard English copy, with the result that about 17 errors have been picked up to date. Most of these existed only as printer’s errors in the former edition; but a few of them also existed in the Standard copy of Dr. Van Dyck.

“It is a pleasure to note that the types of twenty years ago behaved so well in the printing of 3,000 copies in the first edition. It is to be hoped that they will not fail us in getting 5,000 copies from them this time.

“In order to make the photographic reproduction of this Bible a greater success, if it should ever be reproduced in this way or by any other better process, a number of copies are being printed from the fresh types on *one side* of extra heavy paper. This will make a much cleaner photographic plate than could be produced from sheets which are printed on both sides of the paper.”

When occasion again arises for printing this Bible, let us hope that the Bible Society will be in a position to have plates photographed from sheets which we are now preparing, as the work progresses.

The Bible Society here, as elsewhere, remains the ever-faithful friend of the missionary. The printed statistics will show to what extent the Lord’s work has been aided through the Society’s liberality and co-operation. Mission stations have received cash grants for the maintenance of book shops in addition to the usual large discounts on all purchases for cash, and the Society has given every possible encouragement to those who are endeavoring to open new work in new districts. The employment of colporteurs has received support, and an effort has been made to push this line of work even in localities where there have been but meagre evidences of success. It is gratifying to report that in some instances

results have been obtained, which we trust, will develop in coming years, into regularly organized and permanent Bible distribution work.

The Religious Tract Society has again made grants of its publications to touring and medical missionaries, and, as a result of its liberal grants and larger discounts on all cash sales, 13,140 copies has been disposed of. Large numbers of its books and tracts have now found their way into Egypt, to which field in former year we have forwarded but little of this stock. The Literature Committee of Egypt made application to the Religious Tract Society for a special discount, and received a reduction of 75 per cent. on all purchases, with the result that thousands of pages are now at their disposal wherewith to undertake what seems to be a most promising work. When the new prices were announced, many of the missionaries immediately availed themselves of the Society's generous offer, and it is quite possible that they could not advantageously distribute during the year all they thus received. This may account for the falling off in sales during 1904 as compared with the preceding year. But, as this stock of valuable literature is brought into circulation, we trust it will create a desire in the hearts of those who read it for similar publications, thus leading to regularly organized and systematic work in tract distribution. The Society has paid for these publications with a view to their distribution as an aid to the missionary in presenting Gospel truths to those among whom he labors: and the Society stands prepared to grant such terms to those who can make good use of these tracts, as will bring them within the reach of all.

We gratefully acknowledge the grant of £25, received from the Society toward the publication of the weekly "Neshera." For many years the Society has given timely aid, but never more so than during the present year, when the size of the paper has been enlarged, with a view to making it more attractive and helpful, and considerably increasing its list of subscribers. We trust the Religious Tract Society will recognize the fact that the amount granted toward the publication of the "Neshera," though not as large as in former years, is nevertheless enabling us to send spiritual truths into many homes through this paper, the

only Protestant religious newspaper issued in Syria.

With funds contributed by the American Tract Society, work on the Old Testament Commentary has progressed to the point where we are now in possession of official permits from Constantinople, authorizing the publication of the books of the Pentateuch.

Before long we shall begin the printing of these books, which thus far has been delayed by other large and urgently needed works.

Last year a sufficient number of leaflets were printed for account of the Children's Special Service Mission of London to supply all needs for two years, and it is for this reason that we did no printing for the Society during 1904. The work of the Society, however, has not been at a standstill. With its usual liberality, it has placed twenty-four new leaflets in our hands, the translation of which has been finished, and the manuscript forwarded to Constantinople for permit. For the printing of these 24 leaflets we have received sufficient paper from London to print 60,000 copies, or 2,400,000 pages, next year. These are intended for free distribution. Praise God that such agencies as the Children's Special Service Mission are at work in the land, making the Sabbath-School attractive for the young, and cheering hearts in homes which would indeed be spiritually dark and desolate without these rays of light.

On April 4th the Sunday-School Convention Party, some 700 in number, arrived in Beirut on their way to Jerusalem and other parts of the Holy Land. It will long remain a memorable day. It is doubtful if ever before so many Americans crowded into our small premises, and, what is far more to the point, so many earnest Christian workers, all interested, all in sympathy, all anxious to learn what they could about the work carried on here in His Name.

The day had its disappointments for them, no doubt, as it had for us. We did not see sufficient of these friends, nor do for them all we gladly would have done had they remained longer with us. Their number was altogether too great. To shake hands with an old-time friend was difficult, for it was next to impossible to find him. But, as this report may find its way into

some of the homes or Sunday-Schools of which these friends are members, it may help them to understand more clearly than they could at the time of their hurried visit what is being done here at the Press in aid of the evangelization of Syria, Palestine, Egypt, in fact of every country where the Arabic language is spoken. We would also use this opportunity of conveying to them expressions of gratitude and appreciation for the very generous gift which they left us as a good-will offering for the Press. The \$304.35 they contributed enabled us to purchase a much needed printing machine, which, though small, has proved a great help to us in our work. The machine bears a name plate inscribed, "Sunday-School Convention Party, 1904." It will ever serve as a reminder, not alone of the pleasant friendships formed, but of the sympathy, and, we trust, the prayers as well which go out from so many hearts interested in the Lord's work. Their coming was a great encouragement, and we pray that they took with them a blessing, which in turn will be many times multiplied as they labor in the Sabbath-Schools, teaching the youth of our beloved land to lead upright and consecrated lives.

In April application was made to the Treasurer of the Board for a much needed assistant for office work, and Miss Nellie E. Thom was selected for the position. Miss Thom signed a five years' agreement, but just prior to leaving the United States received from the Board a full appointment as a member of the Syria Mission, but with the understanding that she take up temporarily, at least, the duties of office assistant. Miss Thom arrived at Beirut on July 18th, and immediately entered upon her work. She has given the greatest satisfaction throughout. Knowing the language and the customs of the people, being in thorough sympathy with mission work, and qualified for the position by previous training and experience in office work at home, her duties at the Press appeal to her in an especial manner. The constant changes in the office, five within four years, have been unsatisfactory and discouraging. Last April the entire work was again left on the shoulders of the Manager until the arrival of Miss Thom four months later. Aside from the physical strain thus placed upon one person, it is unwise from a business standpoint not to have a

permanent assistant in the office. Some one is needed to share certain responsibilities, thus becoming an invaluable help, especially in case something unforeseen should happen to the one placed in charge.

It is of greatest importance to the work that the Mission recognize this fact, and, as Miss Thom has decided preferences for this branch of mission work, it is earnestly hoped that the Mission will see its way clear to regularly assign her to office work at the Press.

As the result of an appeal made in the last annual report, the Board appropriated \$1,000 for the purchase of a new engine, but up to the present we have been working along as best we could with our old facilities. It would seem that after the Board had made the appropriation referred to, a manufacturer of engines offered an engine as a gift. Just why his gift has not materialized does not seem clear. However, we do know that at an expense of much time and cash we still have the old boiler and engine with us. In April, when orders seemed to overwhelm us, the boiler gave out completely. After retubing, which consumed 28 days of precious time, it was found that the safety valve was entirely worn out by corrosion. Nothing remained but to take a trip to Egypt, not to find a valve ready, but to have one specially made. This took another week. In all the expenses incurred for repairs to the boiler alone have amounted to no less than \$161.—, and, as an asset, we have a boiler and engine which may at any time break down again, making it necessary to suspend all work in the printing department. Something *must* be done to guard against such interruption to the work.

Work on the large and the small Arabic Hymnals is making satisfactory progress. Both of these new editions have been revised and enlarged, and the small hymnal will be ready for sale within a few days.

Likewise work on both the large and the small Abcarius English-Arabic Dictionary is being pushed with all speed consistent with accuracy and good work. When completed, these will continue to hold their own as standard books on the Arabic language. Both will be considerably larger than formerly, having many additional words, scientific, medical and otherwise.

Through the generosity of a friend, we hope during the coming year to circulate at a very low price, one thousand each of those helpful books entitled "The Growing Christian" and "Quiet Talks on Power." Both of these books have been translated, and are now awaiting permits for printing.

In bringing this report to a close we carry forward with us many hopes which, though not fully realized in the past, may reach to full fruition in coming years. Much work still remains to be done. Orders are not lacking, and for a long time our machines will be kept fully employed printing the large number of books already on order.

For the Bible Society we have Scriptures on order to print:—72,500; of scientific books, 25,800; of leaflets, 60,000. A total of 158,300.

To do this work successfully will require not only men and machinery, but faith and sustaining grace as well to carry us safely through periods of success, and of trial and disappointment.

What is contained in statistics and reports is not all that goes to make up a year's work at the Press. If credit has not been given here to all who by their labor and their prayers have contributed to the successes attained, especially members of our staff, many of whom have rendered faithful and efficient service for years, it is because mention cannot be made of each of them individually.

E. G. FREYER,
Manager.

Beirut, December 7th, 1904.

THE AMERICAN PRESS, BEIRUT, SYRIA

STATISTICS, DECEMBER 30, 1904.

Number of pages of Scripture printed.....	24,727,000
" " of <i>El Neshra</i> printed.....	275,600
" " of <i>Kowkab</i> printed.....	240,000
" " of Jobbing Work printed.....	469,143
" " Tracts, Pamphlets and Circulars printed....	128,900
" " Miscellaneous Books printed.....	8,736,900
" " of all descriptions printed.....	<u>34,577,543</u>
" of volumes Scripture printed... ..	75,500
" of Miscellaneous volumes printed	34,700
" of volumes printed of all descriptions.....	110,200
" of <i>El Neshra</i> printed.....	33,800
" of <i>Kowkab</i> printed.....	60,000
" of volumes Scripture bound.....	70,194
" of miscellaneous volumes bound.....	41,856
" of volumes bound of all descriptions... ..	112,050
" of Tracts, Pamphlets, etc., sewn.....	6,474
" of Maps, etc., mounted.....	405
Value of Jobbing Work, in piasters.....	30,759
No. of pieces Type cast.....	259,049
" Employées.....	58
Average Monthly Pay Roll, in piasters.....	25,246

Scriptures printed, Dec. 30, 1903-Dec. 30, 1904.

Bible, 1st ft. Ref. (24 forms)	5,000	Vow. Proverbs.....	6,000
Bible, 3rd ft.....	5,000	Vow. Matthew.....	5,000
New Test., 1st ft.....	2,000	Vow. Mark.....	6,000
1st ft. Test., Vow.....	5,000	Vow. Luke.....	5,000
3rd ft. Test.. ..	5,000	Vow. John.....	5,000
Vow. Genesis.....	6,500	Vow. Hebrews.....	6,000
Vow. Exodus.....	6,000	Pentateuch.....	2,000
Plain Psalms.....	6,000		

STOCK.

Property of the American Press, on hand June 30, 1904.

	CATALOGUE VALUE OF BOOKS.	
	<i>Vols.</i>	<i>Piasters.</i>
Bound books.....	182,039	329,758
Unbound books	169,063	1,122,319
	<hr/>	<hr/>
	351,102	1,452,077

Property of the American Bible Society, on hand Dec. 30, 1904.

	<i>Vols.</i>
Bound volumes of Scripture	17,412
Unbound volumes of Scripture.....	85,364
	<hr/>
	102,776

Property of the Religious Tract Society, on hand Nov. 1, 1904.

	<i>Vols.</i>	<i>Piasters.</i>
Bound volumes of books, tracts, etc.....	154,259	91,612
Unbound volumes of books, tracts, etc.....	45,597	156,626
	<hr/>	<hr/>
	199,856	248,238

SALES.

Property of the American Press, June 30, 1903--June 30, 1904.

	<i>Vols.</i>	<i>Valued at Piasters.</i>
Books and Tracts.....	61,298	218,555

For Account Religious Tract Society, Nov. 1, 1903--Nov. 1, 1904.

	<i>Vols.</i>	<i>Piasters.</i>
Books and Tracts sold	5,012	3,882
“ “ granted.....	8,128	9,945
	<hr/>	<hr/>
	13,140	13,827

For account of the American Bible Society, Dec. 30, 1903--Dec. 30, 1904.

	<i>Vols.</i>	<i>Piasters.</i>
Sold in Syria.....	9,636	30,205
Sold to B. & F. B. S.....	29,064	59,420
Transferred to A. B. S. Agencies.....	34,314	58,045
Grants.....	715	3,357
	<hr/>	<hr/>
	73,729	151,027

RECEIVED
OCT 1 1904
MR. SPEER

TRIPOLI STATION, 1903-1904.

The summer of 1903 closed in perplexity. Cholera was still hanging about in the cities, and was doing its work in many of the country districts. All communication between different sections of the field was interrupted by quarantine lines, or entirely obstructed by military cordons. The Lebanon Government maintained an effective cordon south of Tripoli until December; and the disease did not appear anywhere in the district so protected. Tripoli itself, altho contaminated, maintained a quarantine against the district to the north, even when the disease was more serious in the city than outside. At one time one of the missionaries was detained two days in quarantine before he could *enter* the contaminated district. Many villages maintained local quarantines, forbidding the passage of people from suspected quarters thro their territory. The members of the station returned to Tripoli at the usual time in September and October, with the hope that boarding schools and other work might be resumed as usual.

As the time approached, however, a fresh outbreak of cholera in the city led to increased stringency at the quarantine lines, and made it quite impossible for people to come to Tripoli. Touring had been delayed, in hope of removal of quarantine; but finally the missionaries set out, prepared to spend the necessary time at the quarantine stations. Accommodations were very crude and conveniences absent. Mr. March served two days' quarantine twice, and Miss Hunting once at the Lebanon line; while Mr. Nelson served his two days to the north of Tripoli. On the last evening the Turkish doctor called on Mr. Nelson to make sure of the proper recording of the name. In response to enquiry he said, "No charge will be made on you as you are in the service of religion." "But my servant?" "Nor for him either." "And my horse?" "He is free also." So the paper received next morning was marked "gratis" and the Turkish government, for once, passed the missionary with his servant and his horse without a fee.

Near the close of the year Miss Hunting left the station for her first furlough, and is followed by the station with affectionate wishes for a refreshing year in the home land. In July Dr. and Mrs. Harris and Stanley were given a most hearty welcome back, after their year's absence; for multitudes of sufferers have waited anxiously, and their associates have missed them constantly.

This absence of Dr. Harris, during the year, explains the lack of any reference to the medical work, which was necessarily suspended. As the year advanced, eager enquiries increased and scores were waiting anxiously, in all parts of the field, for the re-opening of the dispensary. One woman in South America was in need of surgical assistance. She made the journey to Tripoli, rather than trust another surgeon, and waited patiently for Dr. Harris' return. Within a week after the application of the knife on her diseased limb, she was wholly relieved and on the road to complete recovery.

In November there was no prospect of relief from quarantine, and so the decision not to open the boarding schools was regretfully taken, and other plans were promptly made. Mr. March proceeded at once to the Koora, and arranged to open a boys' school and three for girls, as well as for evangelistic services at these and other centres. Day schools for girls were opened in Tripoli city and the Mina, while the boys' day school in the city was started early in the winter. All of these schools continued in successful operation through the year, with growing prosperity and popularity.

Early in the winter Miss Hunting established herself at Fi'a, where no evangelistic work had been attempted before. She had an oversight of the girls' school, and held such services as were possible, besides visiting the homes of the villagers. There was an encouraging response and a general friendliness, and we hope for permanent results. Other villages in the district were visited, and special meetings held for the workers of the vicinity. Later in the year, a month was spent in similar work in B'taboora, and in the spring Safita was visited in like manner.

Miss LaGrange spent the winter in Tripoli, giving herself to constant visitation in many quarters of the city, holding meetings

where possible, and making house to house calls elsewhere. She and Mrs. Nelson, with Syrian helpers, reached a large number of Moslem homes in this way. In some cases the door had been opened by the distribution of flour, made in the early part of the year. Many friends had contributed to this flour fund, and more than two thousand piasters were disbursed in this way, when so many were in need because of the suspension of all forms of business.

In the spring Miss LaGrange went to Kerm Sidda in Maronite Lebanon. Here she lived among the people, going to all their homes with the message of the one way to bring light and hope into their degraded and darkened lives. In the neighboring village of Kefr Foo remnants were found of work done more than thirty years ago. Although it is many years since the last professed Protestant passed away from there, some were found who remembered the old work as children, and still cherish the hymns in memory, and testify to the superiority of evangelical doctrine.

Mrs. March and Mrs. Nelson were unusually active in their special work for women, holding meetings in their own homes and in various neighborhoods, reaching scores of the women with Gospel truth and helpful advice.

There was no little excitement over the opening of war between Russia and Japan, and many stories were circulated about the sympathy of the Americans for "heathen Japan." This led to some manifestation of coldness to us personally, and some effort to withdraw the children from our influence; but our Sabbath schools in Tripoli and the Mina were never so well attended, and our day schools never so much in demand. Some amusing, tho regrettable, incidents occurred. One day a Protestant was walking with a Greek monk, when the latter began to blame the Protestants for their unreasonable leaning toward Japan. The Protestant replied: "Why should you suspect us of this? If the war were between Russia and America or England, you would be right, for we do belong to America in a way, and England does protect Protestants; but since the war is between two nations of idol worshippers why should we prefer one to the other?"

Mr. March spent much of the winter in the Husn and Safita

districts, holding many services in the long evenings, when the villagers have much leisure. Mr. Nelson spent the month of February in Gurzuz and vicinity, being favored by mild, delightful weather. Large crowds attended all services, and showed much interest. In the spring much time was spent by Mr. and Mrs. Nelson together in similar evangelistic meetings in Mahardeh, Hamath and Hums, with its surrounding villages. In Mahardeh ten days were spent, with general meetings every evening, and frequent gatherings for the women in the afternoon. The weather was cold and rainy, but the place was usually filled and often crowded, while the attention was very gratifying. On some occasions the number present was not far from four hundred, and at some of the women's meetings fully two hundred sat in eager attention. The time is ripe for a forward move and an ingathering at Mahardeh.

One especially cold night, after the service, the elder asked whether the missionary would marry a couple later in the evening. It is customary in Mahardeh to have all the brides of the season married at once, and the whole town shares in the festivities and much is made of the occasion. In the narrow life of the people, this is a marked event and all resent any variation from the custom. There were reasons, however, why two couples wished to be married at this irregular time, but it was deemed wise to wait until the people of the town were safely asleep. One bride, however, hid herself and was not discovered until after a long search. No call coming until midnight, the missionary retired, but had scarcely extinguished his light, when the summons was heard. A short walk in the cold night air brought us to the house of the groom, and both couples were soon ready, and seated on a pile of bedding, men in the centre and a bride at each side. A lantern at one side and a torch at the other gave light to read the marriage service, and soon both couples were securely united, congratulations given, and at one in the morning the missionary could return to his deserted bed.

The work in Syriac villages east of Hums was started from that city. Some of the earnest brethren used to visit the nearest village, Feiruzeh, and in the earlier days were often met with

reviling and stones. An entrance was gained and for some years this has been a regular outstation, and at last meeting of Presbytery it was organized as a separate church. Some ten or twelve years ago, a colony of peasants from Feiruzeh rebuilt the old ruined town of Im Dulab and took the Gospel with them. The owner of the village has been friendly from the first, and gives free residence to the evangelical teacher. The work has grown and spread to Fehaileh, a village in Imperial crown land; until now the communicants in these two villages have also been organized into a church. Besides these, there are sparks of Gospel light in 'Awar, Judaideh, Zaidan and el-Hafar while a Bible has gone to Sudad.

Last summer the Syriac Bishop was in Fehaileh at the same time as the Commissioner of Crown Lands. The Bishop complained of these pestilent sectaries, who gave secret allegiance to a foreign power. Orders were secured for the expulsion of the turbulent fellows, who were imprisoned in Hums, with promise of release if they returned to the old church. They remained firm and the case was carried to Damascus. There the efficient and sympathetic help of H. B. M. Consul, Mr. Richards, secured justice, and the right of the peasants to worship God as they choose was established. One of the simplest of the villagers was called to Damascus to testify before high officials; and all who heard him were amazed at the simple boldness and clearness of his testimony. He was not confused nor overawed by his unusual surroundings. A clear conscience and confidence in God made him fearless and strong. It was less than six months later that the sacrament was administered in Fehaileh, and four strong men stood up to proclaim their faith in Christ. At the same time ten new members were received in Feiruzeh, and three in Im Dulab.

One of the members at Fehaileh was bitterly opposed by his mother, who tried to prevent his attendance on public worship. Once she followed him, and created much disturbance in her effort to get him away. After a time, he arose quietly and beckoned her to follow. She did so, being satisfied at her victory. When they reached home, he waited for her to enter the house, then he closed and locked the door, returning to the service with the key.

During the winter months a simple class of earnest men, uneducated in schools, but full of God's word, was gathered at Hums for special study. The instruction was all given by the Hums preacher and teachers in the Hums schools. One of these men has been assigned work by Presbytery. One or two more will be employed by the Home Mission Committee, and another is the volunteer leader of the Fehaileh brethren. The rest returned to their plows and shops, better prepared for the Lord's service. Half the expense was paid by the Home Mission Committee and half by the Mission.

An unusual experience in the physical world deserves notice. In the spring, a severe electrical storm visited the Husn one night. At Habnumera a blind Protestant rose early, and went to his door. As he stood there, turning his sightless eyes toward heaven, he was smitten by a lightning stroke, which killed him instantly, while stunning the other occupants of the house.

The relation of our work to emigration is important, and the outflowing tide shows little sign of permanent turning. The churches reported to Presbytery 819 members in good standing, of whom 192 are absent from Syria; or nearly a quarter of the entire membership, and nearly a half of the effective male force. The connection between these absentees and the home churches is close and active; and there are considerable companies in several centres, where the American churches have taken a kindly interest in their welfare. The reports coming from pastors and others show that they are faithful to their profession, and some who have returned show a satisfactory growth in Christian manliness. No small amount of money is sent back for the support of the home churches in Syria.

A man from Amar recently sent some money to the church. His wife, a bigoted Greek, began attending Protestant service, explaining her course by saying, "Am I going to let my husband send all that money without my getting anything for it?"

The new outstation at Bir Sheen has witnessed the celebration of the sacrament twice, and three men have been admitted to church fellowship. One of these, Murad Haddad, has suffered imprisonment for his faith, but grows constantly in grace. A man

once expressed, in Murad's hearing, a low estimate of evangelical doctrine, saying, "I know all about that teaching. I associated with the Protestant preacher a year in Hamath, and it had no effect on me." "No wonder," said Murad quietly, "for Judas Iscariot associated three years with Jesus and it did him no good."

Another of those received at Bir Sheen is Deeb el Eesa, of Teen es Sabeel, an adjacent village. He is a large, powerfully built man, of rough exterior, and was a notorious robber before his conversion. At that time he stole a Bible from a passing colporteur, hoping to turn it into cash. It became the means, under God, of opening his heart and changing his life.

Another place which has seemed almost hopelessly sealed to the Gospel is Kefrbehun, but even here there appears to be an awakening. A cameleer from this village was once in Minyara to sell grain. In the evening he discovered that his host was a Protestant. He dare not remain, lest the roof fall upon him, and so he arose, took his camel in the dark and ran to a place of greater safety. After some years the same man was at the annual bazaar of Mar Jurjus. The busiest and most profitable day is Sunday, and yet this man, who was afraid formerly to sleep in a Protestant house, now rolled up his mats and left his goods on Sunday to go to Amar and spend the day with the Protestants in worship.

In the spring there was a stir in Maronite Lebanon. Prominent men from Hasroon went to Beirut and to Tripoli, asking for a teacher for their children. There was a political quarrel at the bottom of the matter, and yet there was some intelligent desire for something better than the Maronite church has to offer their children. On visiting the home of one of these men, the missionaries were surprised to find a large Bible from the American Press. It had been in the house for sixteen years, and showed signs of reverent care, but of considerable use. We should not have suspected the existence of a Bible in that region. May God bless His word to those people.

One of the most important events of each year is the meeting of Presbytery. On July 20, 1904, the members of this body assembled at Mahardeh, and received a hearty welcome. Just after sundown all sat down to a generous supper on the roof of the

preacher's house, and then adjourned to the church for the opening sermon. When we returned from the service, we found eighteen beds spread side by side over the whole roof, and Presbytery was soon asleep under the bright moonlight. Unfortunately, however, the sun is an early riser in July and so all were astir before five o'clock in the morning. All ate together, all slept together, all walked together in perfect harmony and brotherly fellowship. A spirit of devotion pervaded all the sessions, and all business was discussed and arranged in a spirit of loyalty to Christ and love for one another. On Sunday the members of Presbytery scattered over town between the services, visiting many houses, not omitting those of reputed enemies to the faith. Everywhere the voice of the Gospel, with praise and prayer, was heard and all returned rejoicing, as did the disciples whom Christ sent out. One elder said, "We ought to close up everything else, if necessary, and all come here to work. There is much to be done."

Presbytery decided to organize three new churches. This will not increase the roll of members, as these have been recorded on the books of Hums and Safita. The report of the Home Mission Committee was received with interest and enthusiasm. They had met difficulties. Two employes had proven unfaithful to their duties, but there was no note of discouragement; but earnest purpose to go forward with more careful plans. These experiences give the Syrian workers a new insight into the problems and difficulties of the missionaries, and they understand better some of the mistakes for which they once blamed our bad management. During the year the money raised and spent by the churches on their own field, including their home mission work, was in excess of the sum received from the Mission; or in other words the local evangelistic and educational work of the eight churches was half self supporting. The incorporation of three churches, all financially weak, will reduce this ratio at first, and yet the budget for the new year places more than one-third of all the evangelistic and educational burden of the eleven churches on the people. If the Home Mission work were added the showing would be even better.

Presbytery voted also to recommend the ordination of two Syrian pastors; and the matter was referred to the executive

committee for conference with the candidates and their churches. Not a little was added to the enjoyment and value of Presbytery by the presence, for two days, of Rev. Wm. Jessup and Rev. Geo. C. Doolittle of Zahleh. Their hearty fellowship with all the members of the body, and their earnest stimulating words will not be soon forgotten. Presbytery appointed fraternal delegates to attend the meetings of Sidon and Lebanon Presbyteries, and so the bonds of fellowship are being drawn closer, and the way prepared for the organization of the Synod of Syria. The whole spirit of Presbytery was one of advance and confident faith in God's purpose for this land, and everything betokened growth in the individual and in the united body.

One of the encouraging incidents of the year was the attitude of certain members of the Syrian community in reference to the plan for a boys' boarding school in Tripoli. Mr. Shukri Fakhuri, so long the efficient assistant in the medical work, was assigned to the care of the boys' day school in Tripoli, since Dr. Harris' absence released him from his ordinary duties. He threw himself into this work with enthusiasm, and gave the school a higher standing than it has had for many years. The standard of instruction was kept high, and the spirit of loyalty among the boys grew unexpectedly. All this looked hopefully to the consummation of our plans for the boarding-school in the next year.

In the spring the Board's discouraging word in reference to reinforcements and appropriations seemed to make further postponement inevitable. But Syrian friends, who had become specially interested in the school, asked for delay and made such propositions that the plan was no larger impracticable. The elder of the Tripoli church promised a substantial contribution, equal to what the church already gives towards its preacher's salary; and other adjustments were proposed removing the most serious difficulties.

It is the purpose of the station to open the school on the following basis: The building is provided by the Board's appropriation. The head teacher's salary is provided from the station appropriation. The remaining teaching force will be provided for by tuition fees, and the Tripoli church contribution, supplemented from the station treasury, if necessary.

The equipment in furniture has been provided from special outside sources, and gifts from friends on the field; while all household expenses and service will be met by payment of the pupils themselves, and funds used to assist those unable to pay in full. Several pupils have been enrolled early at rates ranging from 5 to 12 pounds sterling.

In this connection, record should be made of a rather unique experience. In the spring we made the acquaintance of a man from Enfeh, lately returned from Brazil with considerable money. A member of the Orthodox Greek Church, he had come under the influence of an earnest Protestant in Brazil, and had imbibed very broad views and was full of zeal for the elevation and improvement of his native land. He came to us with a distinct offer of a large tract of land for a boarding-school. This lies in a beautiful slope, overlooking the Mediterranean just above Enfeh, ten miles south of Tripoli. Besides the land, our friend offers all the stone necessary, ready for building. The whole would be absolutely under control of the Mission.

He plans to go back to America for two years, and is so anxious to secure a good day-school for boys and girls in Enfeh, that he has leased suitable premises for the purpose, and pays into our hands, in advance, about half the entire sum required to conduct the schools for two years.

The educational work outside the bounds of Presbytery has continued as in former years; no new station having been occupied besides Fi'a. In these schools, also, the principle of self support has been pressed. In some places we give a definite sum in aid, and the people take the responsibility for raising what is needed, the school, however, being wholly under our control. In other places we assume the responsibility, collecting fees from the pupils who can pay. These schools have cost about 28,000 piasters, of which the people paid more than a quarter.

The year's statistics show the whole number of members from the first, 1,007; present enrollment, 819; added this year, 62. Raised by the churches for local work, 36,768 piasters.

Such is the year's record, so far as we can see it, and reduce it to words and figures. The zeal of the churches should be

greater, the life of the members should be more worthy of the Christian name; but we thank the Lord for what He has done, and trust Him confidently and lovingly for the future

In behalf of Tripoli Station,

W. S. NELSON.

FACTS AND FIGURES

On the Work of

THE SYRIA MISSION

Of the

BOARD OF FOREIGN MISSIONS

Of the Presbyterian Church in the U. S. A.

JANUARY, 1905

With brief notice of other work in Beirut.

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“The missionaries journey up and down the field in winter and summer, in heat and cold, in sunshine and storm. Thousands are spoken to by the way and tens of thousands are taught in their own homes. * * * * *

Often as I look from the heights of Lebanon over the beautiful plain of Cœle-Syria, I trace in fancy the shining threads of those consecrated lives stretching from mountain to mountain, leading from village to village, from home to home, crossing and recrossing, interlacing and intertwining until the earth is covered as with a garment of light and glory. Whether men heed or reject, not a word spoken, not a kindly act, not an earnest effort, not a prayer, not a tear, not a sigh is lost or forgotten before God.”

—From “*Twenty-five Years' Review of Work in Zahleh Station.*”

“When the churches at home clearly realize that every victory won for Christianity in this New Land of Promise will be felt to the ends of the Mohammedan world, and that every victory won for Evangelical Protestantism will vibrate from the shores of Spain to the remotest confines of Russian Siberia, they will pray for Syria as they should. And when the Christmas season rolls round and all the world waits in spirit at Bethlehem, they must not forget that Christianity is no longer a child, but a spirit and a power grappling in a death-struggle against powers of earth and hell in the land of Christ's birth, and that the watchers through this night of weeping wait again to hear the angels' song: ‘Peace on earth and good will to men.’”

“FACTS.”

Guide books give the history of ages and the present condition of the land, but this brief sketch is intended to help friends who wish to look deeper and higher, and to know what are the results of their gifts and prayers, and what the methods of work.

This is not a record of all missionary work done in Syria and Palestine, but primarily that of the Syria Mission of the Board of Foreign Missions of the Presbyterian Church in the United States of America. It is with no intention of ignoring the grand work of others that this sketch is thus limited,—for all our efforts lock and interlock at many points,—but with full appreciation of their work, and with complete harmony of co-operation, we leave each society to speak for itself.

Travellers who wish to see something of the village work can do that most easily in the Baalbec and Zahleh region. Those who would see the educational work in all its departments would do well to visit Sidon. To friends who wish further information we extend a hearty welcome to our homes and institutions that we may confer freely and be cheered by their sympathy.

History.—The Mission was first started in Palestine about 1820, by missionaries of the American Board. Owing to the state of the land and interruptions from wars, pestilence and massacres, growth was slow at first, and the main work was confined to Syria. In 1870 the Mission was transferred to the care of the Presbyterian Board. During these 85 years less than 150 Americans, male and female, have been employed, the present number being, respectively, 15 and 24.

The story of the efforts to acquire a difficult language, win the confidence of the people, produce an acceptable literature, make and distribute a new translation of the Bible, to secure religious liberty and plant churches and schools, and at the same time train an efficient consecrated band of native workers cannot be here more than alluded to. Those who wish to follow it will find it scattered though many volumes.

Position.—The work in Palestine having been withdrawn in favor of the Church Missionary Society, the limits of the mission field are from Acre, on the south, to the field of the Reformed Presbyterians about Latakia, on the north. Aleppo has been surrendered to the English Presbyterians, who have lately occupied that great city. The region east of this coast line comprises a wide district which does not include the city of Damascus and surrounding territory, this being occupied by the Irish Presbyterians. Our field, for convenience and economy of effort, is divided into 4 stations:—

(1) Beirut Station includes that city and the environs north and south along the coast for a distance of 10 miles. Beirut City, population 150,000; Dr. and M^{rs}s. H. H. Jessup, Dr. and Mrs. F. E. Hoskins, Mrs. C. V. A. Van Dyck, Miss Emilia Thomson, Miss Mary P. Eddy, M.D., Mr. and Mrs. E. G. Freyer, Miss Rachel Tolles and Miss Ottora M. Horne. Here are Church, Press and Educational forms of work, and instruction given to the Theological Class. 150000

(2) Tripoli Station includes work in that city, in Hums and Hamath, in part of the Nusaireyeh district, and northern Lebanon as far south as Nahr Ibrahim (Adonis River). Of the 300,000 estimated population not more than 160,000 are in places where work is regularly conducted. The missionaries are Rev. and Mrs. F. W. March, Rev. W. S. Nelson, D.D., and wife, Ira Harris, M.D., and wife, the Misses Harriet La Grange and Bernice Hunting. 300000

(3) Lebanon Station occupies the whole of Central Lebanon and all Cœle-Syria. This new Station was formed in 1900 by the consolidation of the Abeih and Zahleh fields, together with the Shweir district, where work was formerly conducted by the Free Church of Scotland and Lebanon Schools Committee. The population is estimated at about 380,000, of whom 250,000 are in the Lebanon, whose governor is a Christian appointed by the Sultan, with the approval of the European powers. Mrs. Wm. Bird and Miss Emily Bird are located at Abeih; Rev. and Mrs. O. J. Hardin at Suq-ul-Gharb; Rev. and Mrs. Wm. Jessup, and Rev. and Mrs. G. C. Doolittle at Zahleh. Rev. Wm. Carslaw, M.D., and Mrs. Carslaw, supported by the Free Church of Scotland, labor at Shweir in connection with the Syria Mission. 380000

330000

1160000

(4) Sidon Station has its headquarters in the old city of Sidon. The work here has been long in operation and fully developed in various lines. This field includes the coasts of Tyre and Sidon, southern Lebanon, and the interior from Hermon nearly to Galilee. The regular works reaches about 54,000 of the 330,000 population. Rev. Samuel Jessup, D.D., Rev. and Mrs. W. K. Eddy, Rev. G. A. Ford, D.D., Rev. Paul Erdman, Mr. S. D. Jessup and Mrs. Jessup, the Misses C. H. Brown and M. A. Law. 330000

Methods of work.—I. The Evangelistic. Outdoor preaching is restricted by law and the customs of the land, but in churches, schools and private houses, or about the tents of missionaries touring, good audiences can be secured. The people are usually friendly, and there is more indifference than hostility. Native pastors number 6, licensed preachers 40, and school teachers, most of whom hold services on the Sabbath, 149. The combined force, native and foreign, is 240. 1450

	<i>Organized Churches</i>	<i>Preaching Places</i>
Beirut	2	3
Tripoli	8	37
Lebanon... ..	7	37
Sidon	12	26
	—	—
	29	103

The number of 2,669 church members and 7,304 Protestants would be larger were it not that emigration has allured thousands of youth and many adults. The average Sabbath congregations are over 5,500, and 90 Sabbath schools gather over 6,000 pupils. During the years 1890-1899 the churches received on profession of faith an average of 111 members yearly. In 1904, 143 were received. The natives do much even in their poverty towards self-support, and expended in the year 1904 on churches and education fully \$40,000.

II. The Educational method has been popular and successful; for a public school system is lacking, and the people are anxious to educate their bright children.

(a) 103 day schools, with 1,284 girls, gather over 5,000 pupils from all religious sects. These pupils are daily taught the Bible, catechetics, and the elementary branches. On Sundays all these schools become "Sunday Schools" in which special effort is put forth to attract and interest the older members of the communities. Each child serves as a

messenger also to call friends and parents to preaching services whenever the missionary can visit them.

(b) Training schools. These are for the higher education of teachers, and for those who can pay for such advantages. Tripoli, Beirut and Sidon each have a female seminary, supervised by American ladies, and together train about 160 boarders beside 200 day pupils. Four training schools for boys are in Sûk el-Gharb, Shweir, Sidon and Tripoli. The Sidon school now known as Gerard Institute has industrial training in four departments, and on its farm an orphanage for children from Protestant families. Nearly 500 lads are boarders in these four academies, and there are always more applications than can be received. As \$50 a year will pay the board and tuition of any pupil for the school year, and a less sum will suffice to help one who can pay in part, we do not favor our pupils seeking the more expensive education of other lands, except at their own expense. From our training institutions have gone hundreds of teachers to supply the needs for workers of missions in Egypt, Palestine, and elsewhere.

(c) Theological instruction has been given by the Beirut Station, aided by members of other Stations, as suitable classes have been formed. The last class in 1902 numbered 8.

III. Publication work follows in logical sequence, and is of the highest value. The Mission, through its Press (founded in Malta in 1822, and moved to Beirut in 1834), has served all neighboring missions, for it has supplied Bibles, educational text-books, religious reading, scientific works and a standard literature in pure, elegant Arabic to all using that language from Morocco to India. While generous financial support has come from the British and American Bible and Tract Societies, as well as from our Board, still the work of preparing fonts of type, of writing, translating and editing these books has fallen on our Mission. What years of labor that implies can be only inadequately known from statistics. From 1860 to 1900 there were sold 677,000 Scriptures and portions. In 1901 the sales of the Scriptures were double that of the preceding year and have been increasing ever since.

In 1904 the sales of all kinds reached a grand total of 110,200 volumes. Nearly 700 distinct works in Arabic are offered to the public at cheap rates, in an acceptable, beauti-

ful typography. At this date, Jan. 1905, the Press has orders in hand for over 100,000 volumes which will tax its capacity for 18 months to come.

IV. Medical work, as a pioneer method of removing prejudices, and as daily representing the spirit of the Great Healer, is an honored branch of activity. The Mission owns and manages two hospitals—that at Tripoli cared for by Dr. Ira Harris, and that at Junieh cared for by Dr. Mary P. Eddy. These are also centers of evangelical effort and preaching by means of Bible women, colporteurs and Sunday Schools. Both Dr. Harris and Dr. Mary P. Eddy also travel about, meeting thousands of sufferers in crowded clinics.

The above facts do not tell of lives redeemed from sin, of characters helped to high ideals, of the consecrated work of beloved native brethren, nor of the struggle with ancient prejudices and deep fanaticism. They cannot do more than suggest the raised standard of morality, education and home life, and the improved position of women and children. Ten years ago the whole work suffered much from retrenchments and since then crippled energies, and lack of means and men have often kept us from entering open doors and answering earnest appeals. With many millions of dollars poured out by the United States and Great Britain for war and defense, should not more be given in gift and life service in honor of the Prince of Peace, and to hasten the coming of the kingdom of "righteousness, peace and joy in the Holy Ghost?"

"FIGURES."

Statistics of the Syria Mission.

EVANGELICAL AND GENERAL MISSIONARY WORK.

		1876.	1904.
AMERICAN MISSIONARIES	Men - - -	13	15
	Women - - -	15	24
		28	39
NATIVE SYRIAN LABORERS	Ordained Pastors - - -	3	5
	Licensed Preachers - - -	13	40
	School Teachers - - -	96	151
	Other Helpers - - -	8	8
		120	204
Stations - - - - -	5	4	
Outstations - - - - -	60	99	
Churches - - - - -	10	29	
Church Buildings - - - - -	24	52	
Added on profession during the year	75	143	
Male Church-members - - -	364	2669	
Female Church-members - - -	209	4507	
Total members from the first - - -	—	4507	
Regular preaching places - - -	61	103	
Average Congregations - - -	2642	5534	
Sabbath-Schools - - - - -	40	90	
Sabbath Scholars - - - - -	1540	6006	
Syrian Protestant Community (with- in the field of the Amer. Pres. Mis.)	2982	7304	
Contributions of Native Communi- ties, including tuition in Boarding schools and Seminaries - - -	\$1252	\$24,863	

EDUCATIONAL WORK.

	1876.	1904.	
Theological Seminary	1	—	
Pupils in Seminary	7	—	
Boys' Boarding Schools	1	4	
Pupils in Boarding-Schools	42	472	
Female Seminaries	3	3	
Pupils in Seminaries	89	216	
High-Schools	2	1	
Pupils in High-Schools	209	50	
Common Schools	71	103	
Boys in "	2031	3829	}
Girls in "	819	1664	
Total Schools	80	111	}
Total Pupils	3509	6353	
Adult Females in Bible-Classes	—	350	

SCHOOLS IN BEIRUT, 1899.

Religious Direction of the Schools.	Boys' Schools	Girls' Schools	Male Teachers	Teachers	Boys	Girls.	Total Pupils.
Protestant	12	20	50	90	700	2390	3090
Mohammedan	21	3	50	20	2000	500	2500
Orthodox Greek	6	3	21	17	900	910	1810
Maronite	5	1	85	3	1500	55	1555
Papal Greek	4	—	38	—	500	3	503
Jesuits	5	1	90	4	1500	200	1700
Sisters of Charity	2	4	10	11	175	2000	2175
Sisters of Nazareth	—	2	—	20	—	500	500
Mar Monsur	2	—	3	—	400	—	400
Capuchins	2	—	4	—	150	—	150
Syriac	1	—	6	—	100	—	100
Italian	1	1	6	3	130	120	250
Jewish	5	1	25	2	500	90	509
Armenian	1	—	3	—	150	—	150
Totals	67	36	391	170	8705	6768	15473

THE AMERICAN PRESS.

Founded at Malta, 1822, and at Beirut, 1834.

MR. E. G. FREYER, *Manager.*

MR. W. R. GLOCKLER, *Supt.*

REV. F. E. HOSKINS, D.D., *Editor.*

Editor of the *Neshra* and *Mulhoc* Journals,

REV. F. E. HOSKINS, D.D.

The Arabic Press of the American Mission printed during the two year:—

	1898.	1904.
Total pages	28,085,564	34,577,643
Of which, Scriptures for the Am. Bible Soc.	18,516,000	24,727,000
Vols. of Scriptures distributed	64,539	75,500
Total pages printed from the first	625,671,085	760,089,034

Catalogues of these publications, in the English and Arabic languages, can be obtained at the Press. They include the Scriptures, as well as religious, educational, theological, scientific, historical, juvenile, and miscellaneous books, prepared by the American Missionaries, and the Professors of the Syrian Protestant College, and Syrian authors.

VOLUMES OF SCRIPTURES, INCLUDING BIBLES,
TESTAMENTS AND PORTIONS, ISSUED BY THE
AMERICAN BIBLE SOCIETY IN BEIRUT.

	1880.	1904.
Distributed in Syria, <i>Sold</i>	4,779	9,636
„ „ „ <i>Granted</i>	119	715
Consigned to American Mission, Egypt	5,244	34,314
„ „ British & Foreign Bible Society	512	29,064
TOTAL	10,674	73,729
Average yearly issues	1880-1889	23,000.
„ „ „	1890-1899	39,000.
„ „ „	1900-1904	49,000.

PRESS WORK, PRINTING AND DISTRIBUTION OF

BIBLES, TRACTS, &C.

	1876.	1904.
Bible House and Press Establishment :—	1	1
Steam Presses	3	5
Hand Presses	2	6
Hydraulic Press	1	1
Type Foundry	1	2
Electrotype Apparatus	1	1
Stereotype Apparatus	—	1
Embossing Presses	1	2
Hot Rolling Press	—	1
Cutting Machines	2	2
Press Employés	44	65
Publications on Press Catalogue	207	689
Volumes printed during the year	38,450	110,200
Pages ,, ,, ,, ,,	13,786,980	34,577,543
Of which, pages of Scriptures for the American Bible Society	4,277,500	24,727,000
Of which, pages of Tracts	232,000	2,474,900
Total pages from the beginning	159,810,300	760,089,034
Scriptures issued during the year by the American Bible Society	5,641	73,729
Other Books and Tracts sold and distributed	25,721	74,478
Copies of publications of all kinds issued during the year	50,000	148,207



LETTERS and all other matters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to CHARLES W. HAND, Treasurer of the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York; also Treasurer of the Mission, Mr. E. G. FREYER, Beirut, Syria.

SYRIAN PROTESTANT COLLEGE.

The Syrian Protestant College situated at Beirût is not connected with any Missionary Society or helped by its funds, but it is a direct outgrowth of the Mission in Syria, and is closely affiliated with the Mission and related to its work. It has a magnificent location, and in its Preparatory, Collegiate, Commercial, Pharmaceutical and Medical Departments it has 750 students. Catalogues may be had by applying to the President, Rev. Howard S. Bliss, D.D.

The corps of instruction and administration numbers, 62 of these 51 devote all or some of their time to teaching, and 9 are engaged in the conduct of the business affairs of the institution. 28 are from America; 20 are Syrians; 2 are German; 3 are Greek; 4 English; 2 are Italians; 1 is Swiss, 2 are Armenian.

STUDENTS,	1876	1890	1904
Medical Department }	27	45	{ 111 } 132
Pharmacy Department }	—	—	{ 21 } 48
Commercial Department	—	—	144
Collegiate Department	28	56	426
Preparatory Department	22	127	
	77	228	750

The College was opened in Beirût in the autumn of 1866. The first class was graduated in 1870. The Medical Department was organized and opened in 1867, the Preparatory Department in 1871, and the School of Commerce in October, 1900.

The College property is situated at Ras Beirût, on a fine site overlooking the sea, the city of Beirût, and the long range of Lebanon Mountains. It includes about forty acres of land, on which thirteen buildings have been erected for the accommodation of the institution. Of these, College Hall and Medical Hall were occupied in the autumn of 1873, the others having been erected at various dates since that time.

Arabic was originally the language of instruction, but English was substituted in the Collegiate Department in 1880, and in the Medical Department in 1887.

MEDICAL WORK IN THE JOHANNITER HOSPITAL.

The Medical Professors of the Syrian Protestant College have been for thirty-three years the sole medical attendants of this institution. The hospital is situated on the bluff overlooking the Bay of St. George, in a terraced park of about four acres. The main building is a stately edifice with a central block, two pavilion wings and a rear pavilion connected by a covered glazed corridor. The central block contains the administration department, the operating room, the pathological laboratory, the kitchen and various apartments, and on its best ventilated faces a number of wards, most of them looking out on the sea and Mt. Lebanon. The lower story of the rear pavilion is the chapel erected by American friends of the noble Johanniter Order and of the Deaconesses of Kaiserswerth. The upper story is the surgical ward for men, and is a model of its kind, having windows on all four sides and the most perfect system of lighting and ventilation. Another building furnishes accommodations for a large polyclinique, another isolated for contagious diseases, and still others for laundry, dead house, gate house, etc.

The institution is owned and supported by the Johanniter Order, composed of the flower of the Protestant nobility of Germany, with the Emperor at its head. The nursing and administrative staff is furnished by the Deaconesses of Kaiserswerth. The edifying spectacle of the co-operation of two such institutions as the Johanniter Hospital and the Syrian Protestant College is a striking testimony to œcumenical Christianity resting upon the unity of the Spirit and the bond of peace.

	1876	1904
Indoor patients - - -	537	716
Patients treated in polyclinique	9,162	14,634
Total days of treatment -	17,500	18,398

These patients come from all parts of Syria, Palestine, Egypt, Cyprus, Asia Minor and the Greek Islands. They are Mohammédans, Jews, Druzes and Christians of various sects.

BIBLE WORK AND CHRISTIAN LITERATURE.

PUBLICATION WORK OF THE AMERICAN PRESS, BEIRUT.

The *importance* of this work can be understood only when we realize that the Arabic tongue in its spoken and written forms is the religious language of one-eighth of the human race. The place of the Arabic Bible in the redemption of the Arabic-speaking world corresponds very much to the place of the Scriptures in Greek at the beginning of the Christian era.

The *difficulties* in the way of publication work 75 years ago were the lack of types and printing machines, and then later the lack of writers and material worthy of being put into print. These have all been overcome. But in their stead are a crop of new obstacles connected with the Press laws which differ in many important respects from those in Christian lands. Not all the local officials are inspired by, or in complete sympathy with, the motives and policy of those in highest authority at Constantinople. We make grateful acknowledgment that they are not all alike and that the work of the Press enjoys such a measure of confidence where it is best known.

The *story* of the Press from its beginning is a fascinating one. It began in Beirut, when Dr. Eli Smith and his gifted helpers undertook the task of reducing the beautifully written Arabic to a new set of forms that could be handled in types. It follows many persons on many journeys over the sea and into many lands and long years of toil before the big press reeled off the last pages of the complete Bible. After all the changes and improvements of another fifty years the font of type for printing vowelless Arabic contains nearly 1,000 separate pieces.

The *Press building* has been rebuilt and enlarged many times until the plant stands unapproachable in its outfit and its fifty trained workmen ready to do the bidding of the Christian church. The two Boards (American till 1870, and Presbyterian since) have spent not less than £500 yearly for the period of 75 years, and the Mission and its helpers have furnished the authors and translators. The American Bible Society has never faltered in its generous support of every plan to perfect the printing of the Arabic Bible. The Religious Tract Society of London has been generous and loyal in the publication of Christian literature. The American Tract Society has aided in the same good work, while the Syrian Protestant College and many private parties have given good books to the world at nominal prices.

The *whole plant* with its outfit of engines, printing machines, etc., is worth not less than \$90,000, and the stock, bound and unbound, in the store-rooms another \$90,000. Any attempt to duplicate such an establishment would be next to impossible, and a misuse of funds meant for the evangelization of the world.

Results. These can be grouped in multiples of seven. The missionaries have given over 70 years of labor. The Bible in whole or parts in found in 70 different forms. The publications on the Press catalogue number 700, and apart from the Bibles contain 77,000 pages plus 7,000 and another 7,000 (90,000) pages of Christian literature. Since its foundation in all over 700,000,000 pages have been printed, more than two-thirds of which are the Word of God. The Press is ready to furnish 50,000 Bibles yearly, and with a comparatively slight additional expense could print 100,000 yearly. What will the Church do with these Bibles?



1894 1895 1896 1897 1898 1899

 The Opera

Probable

	Oper men	mus. boy	Girls	hd. men	
1904	11	2	10	12	35.
1894	14	1	25		40
1895	13	2	19		34.
<hr/>					
1914	11	1	10	9	
Drain		1	†		
Trainer	1				
Chorus	1		1		
Miss Hunt				1	
Miss Gentry			1	1	
<hr/>					
	13	2	13	11	40.

Dippen

Prings lute

THE MASSACRE OF ARMENIANS

CONSUL NORTON'S REPORT OF HIS INVESTIGATION.

See *the 9/3/05*
He Says the Massacres Were Attended With Frightful Atrocities and Instances of Savage Cruelty—Thousands of Men, Women and Children Were Killed.

WASHINGTON, Jan. 22.—The State Department has received from Dr. Thomas H. Norton, the American Consul at Harput, Turkey, a report on the official tour of investigation made by him during the past summer through the districts where Armenian Christians were massacred by Kurds. The troubles, which extended through the provinces of Bitlis and Van, were attended with frightful atrocities and instances of savage cruelty, and resulted in the death of thousands of Armenians, men, women and children. The survivors, suffering from the pillage of the fanatic Moslem population, have been reduced to a pitiful state of destitution.

The principal object of Dr. Norton's journey was to establish a better protection for American interests. The provinces where he went were never before officially visited by a representative of this Government. In his report Dr. Norton says that he was met cordially by the officers of the vilayets. His caravan consisted of five horses and he was accompanied by one mounted guard, sometimes by two and only once by three. For a time he was accompanied by Capt. Tyrrell, the English vice-consul for the vilayet of Van, who was also on a tour of investigation for his Government.

Dr. Norton says that his tour has shown that the benevolence of citizens of the United States has accomplished more than other nations combined in advancing the material, intellectual and moral welfare of the Armenian population of the empire. He says also that the tide of Armenian emigration is directed almost exclusively to America. The number of American citizens in the districts he visited is also increasing.

Dr. Norton started from Harput on July 16. He first visited Mush, where he stayed until Aug. 8, thence went to Bitlis and afterward to Van. His visit to Van was most timely, he says, following immediately upon an incipient massacre which left the Christian population in terror. His presence was helpful in bringing about a peaceful termination of the troubles.

Leaving Van, Dr. Norton returned to the district of Mush, one of the most turbulent spots of the province. He says: "Mush itself is practically an armed camp. Tents dot the adjoining hillsides and fill the streets, while military music is constantly heard. I found detachments of fifty and one hundred soldiers in the most important villages and in the monasteries. The Armenian population is in constant terror, and frequently their shops would all be closed from dread of impending pillage and massacre."

From Mush Dr. Norton went to the Sassun district. The greatest massacres of 1904 occurred there. According to figures furnished to Dr. Norton, the number killed that year was 7,833. This total, however, included many missing, some of whom have since turned up. During the massacres of Sassun thousands fled to Mush. When they returned to their wrecked homes the authorities of the district set about caring for them. These good offices continued for a time and the work of rebuilding was carried on to some extent. Finally the allowance for food ceased and the grants made by the authorities for the rebuilding of homes were also stopped. The condition of the people is regarded as serious by Dr. Norton, who points out that they have not sufficient shelter or food.

The location of Sassun, away from the sea and shut off from commerce, makes the situation all the more precarious. Distinctively a pastoral community, dependent upon flocks and herds, the absolute devastation of the district has placed the population in a helpless condition. The survivors number 10,000. All districts that Dr. Norton visited were not in such woful condition as Sassun, but everywhere conditions were extremely bad as the result of the massacre of the Armenian Christians.

REPORT *of the*
Pro-Armenian Movement

AND

The Memorial

To the President of the United States

(Issued by the Committee)

ITHACA, NEW YORK

REPORT *of the*
Pro-Armenian Movement

AND

The Memorial

To the President of the United States

(Issued by the Committee)

ITHACA, NEW YORK

PRO-ARMENIAN COMMITTEE

ITHACA, NEW YORK

MARCH 28, 1906.

TO THE AMERICAN FRIENDS OF ARMENIA:—

We, the undersigned members of the citizens committee, desire to invite attention to the existing conditions in the Armenian provinces, conditions which are daily becoming more deplorable. Some knowledge of the tragic situation, as well as the sentiments of the people of this city, may be obtained from the following pages, which contain:

- (1) A brief report of the citizens' movement in Ithaca, towards petitioning the President of the United States;
- (2) The address of Hagop G. Kenajian, an eye-witness.
- (3) The address of Former Ambassador Andrew D. White;
- (4) The citizens' petition as presented to President Roosevelt.
- (5) The list of signatures to the petition.

In the earnest hope that a similar movement may be started in many other places we are sending out this pamphlet.

We wish that every one might be brought to realize the disgrace to civilization involved in the continuance of such atrocities as are faintly described in the following pages, in this twentieth century of the Christian era.

We wish, especially, that every citizen might regard it as a sacred duty to join in this movement to give moral support to the President, so that he might be backed up by the whole American people when he communicates with the European powers on the Armenian question,—in the interest not merely of international commerce, but in the higher interests of civilization and humanity.

GEORGE R. WILLAIMS, Chairman.
DUNCAN CAMPBELL LEE, Secretary.
PROF. JAMES McMAHON.
PROF. HENRY S. JACOBY.
HAGOP G. KENAJIAN.

REPORT OF THE MOVEMENT IN ITHACA

The sorrowful condition of the Armenian people has for a considerable time aroused the attention and sympathy of many of the citizens of Ithaca. In February, 1906, the Mayor of the city, Hon. Bradford Almy, kindly offered the use of the Council Chamber for a meeting of citizens in the interest of Armenia.

A committee was formed to make the arrangements and to invite representative citizens. The meeting was held on February 12, 1906, at 7:30 P. M., and was attended by some of the most prominent men in the city and in Cornell University, among whom were Former Ambassador Andrew D. White, Mayor Bradford Almy, the Rev. C. W. Heizer, the Rev. Father Winters, George R. Williams, Jared T. Newman, Prof. John S. Reid, and other well-known citizens and professors.

The meeting was called to order by Mr. G. R. Williams, President of the First National Bank. He first introduced Mr. Hagop G. Kenajian, who gave a graphic description (printed below) of the situation in Armenia, from the stand-point of an eye-witness. The next speaker was Dr. Andrew D. White, the first President of Cornell University, former Ambassador to Russia and Germany, and also the American representative at the Hague Conference. In the course of his address (printed below) he explained what it was possible for Americans to do, under the circumstances; and, in conclusion, he moved that a committee of five be appointed, with Mr. Williams as chairman, to draft a suitable memorial to send to the President. The motion was carried unanimously. The other members of the committee selected were: Professor James McMahan, Professor Henry S. Jacoby, Editor Duncan C. Lee, and Hagop G. Kenajian, C. E.

The Rev. C. W. Heizer then made a short speech, expressing his sympathy with such a movement. Mr. Jared T. Newman also spoke in appreciation of Dr. White's address and of the cause it so ably explained.

A draft of a petition, prepared beforehand, was read to the meeting, and after discussion was approved with a few verbal changes, and referred to the committee to be put in final form.

At the conclusion of the meeting, Rev. Father Winters spoke of the appreciation and sympathy of the Rev. Father Evans in any movement for the benefit of this oppressed race, and also of his own gratification and delight at being able to be present at the meeting and to hear such representative expressions of true American spirit and sympathy for the oppressed.

The committee completed its work in a special session after receiving suggestions from Dr. Andrew D. White.

The petition was circulated in Ithaca to obtain the endorsement of prominent citizens, and was then forwarded to the congressman for the district, Hon. John W. Dwight, who presented it to President Roosevelt.

Address of Hagop G. Kenajian, B. S., C. E., City Hall, Ithaca, New York, February 12, 1906

Gentlemen:—In behalf of oppressed Armenia, I present to you my hearty greeting and thanks for this great enterprise. Armenian history will record this to show to the coming generation the kindness of America.

A tendency of sympathy toward an oppressed people I have found everywhere in the United States. Almost in every interview I have the question asked me, "Armenians are having a hard time, are they not?" This is an impression left upon the mind by the terrible reports that have been recorded by every newspaper from East to West and from North to South.

It is not an easy matter for a Christian people to forget the massacre of 14,000 Armenians in one church, or the butchering of 300,000 people within a short period. It is very hard for them to hear of the continuous massacre of, in round numbers, 500 here, 200 there, 300 somewhere else, and so on. These and similar cruelties, of course, move the Americans, who protested even against "taxation without representation" and obtained liberty.

Permit me to ask you a question. Does the civilized world hear every thing that happens there? Of course not.

First, the foreign powers have very few consuls in Armenia. Mr. Norton, the American consul in Harpoot cannot hear what is going on in Arzroom, Van, Diarbekir, Moosh, Sasoon, and other great cities of Armenia.

There is no freedom of the press, so that the newspapers may report; telegraph and postal services are under the control of the government; letters are not delivered without having been read. On the other hand, the Turkish government has many spies around the consuls. Prison, torture and even death are ready for those who have an interview with

foreign representatives and report atrocities.

It is clear that you hear either the official news of the Turkish government, which is unfavorable to us, or only the big troubles that Turkey can not veil.

The Armenian persecution does not end with the wholesale bloodshed which is what you hear of generally. There are silent massacres going on all the time that do not attract the attention of the civilized world.

I remember the terrible condition that followed the massacres of 1895-96. The people were plundered, the houses were burned or destroyed, and communications were cut off. The government did not allow anybody to go to different places to secure help. You can imagine the hardship of living during the cold winter. The result was that we lost more people in that way than in the great massacres.

The same condition existed last year. Mr. Norton, the American consul, went to the city of Moosh and reported that there were in that city about 20,000 people seeking their daily bread and a place to sleep.

The same condition exists today in all parts of Turkey and in the Caucasus as the result of the troubles that have occurred within the last 10 months.

There is another means that Turkey uses to exterminate Armenians. You all know the poverty caused to the Armenians within the last 25 years. In this condition the government imposes many legal and illegal taxes. Either they have to pay and be deprived of the very source of living, or they have to be imprisoned and subjected to different tortures that perhaps none of the American papers have recorded yet. Thousands upon thousands are killed in prison in this way.

Here is another method:

The government arrests some people every day on suspicion and casts them into prison, where it forces them to confess that they are revolutionists. Some of the sub-officers, being a little scrupulous, sometimes report that they could not find any charge against them. They get as an answer: Why do not you make one?

It is a very easy matter for the Turkish government to have so many prisoners at one time, since it neglects to feed them very often, and sometimes puts 20, 30 or even 40 of them in one room.

In this and many other similar ways we lose many Armenians every day.

The causes of this trouble are not only the religious hatred that has existed for centuries, but also the political condition that we are in now. The emancipation of Greece and the Balkan states successively taught a lesson to Turkey. "If there were no Christians in the Turkish empire, there would be no European interference for Christians."

Since the Armenian question has been brought before Europe from time to time, Turkey is trying to put an end to it by the extermination of the Armenians, or their conversion to Mohammedanism.

Various measures concerning the Armenian problem have not only been passed in the legislative bodies of European powers, but also have been admitted into different international treaties. In 1878 the treaty at Berlin provided in the 61st article that Armenia should have reforms under European protection without delay.

Time went on, and that promise remains unfulfilled to this day. In 1895 a plan of reform was formulated by the great powers of Europe, involving self government for the six vilayets or provinces of Armenia. This also remains unfulfilled.

Russia, appearing as a defender of Christians in Turkey, has enlarged her boundaries, step by step towards the accomplishment of the policy of

Peter the Great, to annex Turkey and all Asia. To this end she has used every possible means to prevent the Armenian progress.

The reason why Europe did not carry out her promises was because Russia played the party of hypocrisy, giving secret encouragement to Turkey. In 1895, when great massacres began right after the proposal of the reform, some of the members of parliament in England could not help making a protest against the disgrace. But the answer to them was: "If you want to help Armenia, declare war against Russia."

As the silence of Europe continued, the Armenian persecution begun in the Caucasus also. The Russian government encouraged the movement of Tartars, permitting to them every means to carry on the bloody circuit as you have heard.

It is for this reason that Armenians consider Russia just as cruel as Turkey. We have a quotation often used, "Two bloody brothers, Sultan and Tsar."

The antagonism and jealousy of European powers have permitted Armenia to be reduced to this critical condition. There is considerable loss for us every day. Poverty and persecution are working together constantly.

Our hope of help turns to Americans, the lovers of freedom and righteousness. We appeal to you to use all possible means to put an end to this barbarism. The government of Washington, having no selfish interest in the Armenian question, can espouse this cause for the sake of humanity.

There is no danger of war in doing this, since most of the European powers are sympathetic and Russia will not be able to oppose, especially at the present time. We depend on the diplomatic ability of President Theodore Roosevelt, who brought about the Russo-Japanese treaty so successfully, and who will doubtless bring the present movement to an equally admirable conclusion.

Address of Andrew Dickson White, LL. D., City Hall,
Ithaca, New York, February 12, 1906

Mr. Chairman:—There can be no doubt that the statement which has just been made by Mr. Kenajian is a perfectly lucid and trustworthy statement of facts. He might have made it longer, by filling it with atrocities, and it would have been perfectly true.

Our thanks are due to him for sparing us the details of one of the most dreadful chapters in human history.

Of course, in discussing this matter, there are various discouraging circumstances, among them the great distance of the country concerned, a country even more inaccessible from the sea than our mountain states of Arizona, Colorado or Montana; but, on the other hand, there is one thing to encourage us.

Those who were present in the University chapel yesterday afternoon heard, in the eloquent address then given, the statement that the nations and peoples of the world are more and more drawing together, that increased facilities for traveling and for the conveyance of news, are more and more making of the civilized nations one great union or federation. This is perfectly true, and it encourages us to feel that anything that can be done in one nation, to create a public opinion against wrong and injustice in another, may well produce remedial results.

What is the case before us? The Armenian people, in the two adjacent empires of Turkey and Russia, number from five to seven millions. It is one of the finest races in the world, physically, morally and intellectually. If I were asked to name the most desirable races to be added by immigration to the American population, I would name among the very first, the Armenian.

In traveling about the world, I have met many of them. In Egypt, a

few years since, I found not only the prime minister an Armenian, but, also, a man of the same race minister of public instruction, to whom is due one of the finest technical schools in existence.

In St. Petersburg, the most scholarly man in the Russian ministry was the minister of public instruction, also an Armenian.

As to their quickness and versatility in business, you hear a humorous proverb in the East, to the effect that as the Jew is to the Yaukee, so is the Greek to the Jew, and so is the Armenian to the Greek. But the Armenians have far more than business skill.

They are a people of large and noble capacities. For ages they have maintained their civilization against oppression which would have crushed almost any other people. They have long been treated atrociously by the Turkish government.

Envy, jealousy, race hatred, religious hatred, have done their worst. The policy of the central government has been simple. It has preyed upon them in almost every way, blackmailed them, plundered their homes, and confiscated their flocks and herds.

It has been very easy to do this, since the Armenians were not allowed to bear arms, and, this being the case, there have been let loose upon them the surrounding savage tribes, especially the Kurds, inflamed by love of plunder and by racial and religious prejudice. The atrocities which have been committed against them are far too horrible to be described.

In Berlin, a few years ago, there was shown me a photograph of the scene of one horror, the cathedral in which the people of an Armenian town had taken refuge during a raid of their enemies. After the men on

the main floor had been killed, while attempting to defend themselves, fire was set to the building and the women and children in the galleries were thus destroyed.

The photograph showed frightful evidences of this massacre, and among them heaps of charred corpses of the combatants.

The Armenians have never been a warlike people; they have always been peaceful, obliged to be so. indeed, since they have not been allowed openly to bear arms. It is true that from time to time there have been retaliations.

No doubt, some of the younger men, stung by the frightful wrongs which have been wrought upon them, have retaliated, but the only thing remarkable about this is that such retaliations have not been more frequent.

The question now arises, what can we do? It has been said that we might appeal to the approaching Hague conference. In my opinion, this would not be of the slightest avail. All its members might sympathize with us deeply, but, by the very terms of the existence of the conference, it is forbidden to discuss a case like this. It is called for a different purpose,—to promote peace between the powers and to minimize the horrors of war.

It cannot, no matter how much its members may desire to do so, interfere with the internal affairs of any nation. To do this would simply wreck the organization and bring to naught the very purpose for which the conference is called together.

This was thoroughly proved at the first meeting of the conference. There came most earnest representatives, asking for redress; committees from Alsace-Lorraine, seeking redress against Germany, Boers seeking redress against Great Britain, representatives of the temporal power of the Papacy, seeking redress against Italy, representatives from Poland, seeking redress against Russia.

To have attempted to right their wrongs would have simply driven out

of the conference all the great nations concerned. No nation, and certainly not our own, will consent to submit its internal policy, no matter how unjust, to the decision of any other nation.

What, then, can we do? I can see no way except to send a memorial to the president of the United States, suggesting that he use his good offices, as soon as he thinks them useful, to mitigate these horrors in Turkey, and thus to heal this terrible open sore in modern civilization. This may not accomplish much at first; it may seem, indeed, to accomplish nothing at all, but it may do something, it may be a beginning of a movement in public opinion which shall yet prove mighty.

Eighty years ago, American public opinion was a mighty factor in rescuing the Greek people from the bloody tyranny of the Turks and in giving Greece her independence. Public opinion has been mighty, also, in rescuing Bulgaria and Macedonia from the same monstrous despotism.

Such a petition to the president, moderately but earnestly drawn, can hardly fail to have an influence upon his government. He may not see his way to make any open demonstration at present, but it will aid in bracing him for a proper effort whenever an opportunity shall be offered for it.

Such a petition, also, may be used by our young Armenian friends throughout the country, in stimulating public opinion elsewhere. Feeble as this movement seems to be now, it may yet prove more effective than we can at present think.

I count it, sir, as an auspicious circumstance that we hold this meeting on the birthday of Abraham Lincoln. No better day could be selected to start such a movement as this than that which commemorates the birth of one who, more than any other, rescued his nation from the curse of human slavery, and, with one stroke of his pen, gave freedom to three millions of his fellowmen.

To The Honorable Theodore Roosevelt,
President of The United States

SIR:—

OUR sympathy, in common with that of the civilized world, has been aroused by the tragic conditions now prevailing in the Armenian provinces of the Turkish Empire,—conditions that seem to be largely due to the instigation of the Turkish government; which, instead of protecting its law-abiding Christian subjects, is evidently seeking to bring about their gradual extermination, in such a skillful way as to avoid technical grounds for foreign intervention; hoping apparently to leave no reason for interference, by leaving no remnant of the ancient Armenian Church, whose sufferings and martyr-spirit have been the sorrow and pride of Christendom.

The apparent apathy of the European powers in the face of this lamentable situation, and the neglect of their promises made in various treaties, render it, in our opinion, appropriate and desirable that the American people should express themselves from the standpoint of impartial observers who are lovers of justice and haters of cruelty and persecution.

For this reason, we, the undersigned representative citizens of Ithaca, N. Y., including ministers of the various churches, and officers of Cornell University, heartily endorse the action taken at the meeting held in the council chamber of the City Hall, February twelfth, 1906, and hereby place on record our earnest protest against the injustice and inhumanity of the Turkish government in dealing with its Armenian subjects; and we respectfully petition you, as President of the United States, to use whatever means may commend themselves to your good judgment to initiate a movement that may lead to the carrying out of the plan of reform which was formulated by the European powers in 1895 for the better government of the Armenian provinces.

We hold that what we now propose would be no infringement of the American doctrine against entangling alliances or relations with foreign powers, but that it is the natural sequence of that spirit and that effort by the Chief Magistrate of this nation, which, in the interest of humanity, has recently put an end to one of the most fearful wars in human history.

ITHACA, N. Y., FEBRUARY 24, 1906.

Following is the List of those who Signed the Armenian Petition :

Former President Andrew D. White.	The Hon. Bradford Almy, mayor.
President Jacob Gould Schurman.	Former Mayor C. D. Bouton.
Dean Thomas Frederick Crane.	Former Mayor Henry St. John.
Professor Charles Babcock.	Councilman John B. Lang.
Professor Hiram Corson.	Councilman Professor H. H. Wing.
Professor Francis Miles Finch.	Councilman J. L. Marshall.
Professor Burt Green Wilder.	Councilman F. D. VanOrder.
Professor James Law.	Councilman Dr. M. A. Dumond.
Professor Henry Comstock.	Councilman John J. LaFrance.
Professor Waterman T. Hewett.	Councilman John A. Casterlin.
Professor Edward L. Nichols.	City Clerk W. O. Kerr.
Professor Liberty Hyde Bailey.	City Treasurer H. G. Carpenter.
Professor James Morgan Hart.	County Clerk L. H. Van Kirk.
Professor Jeremiah Whipple Jenks.	Hon. W. R. Gunderman, assembly- man.
Professor Irving Porter Church.	Attorney S. E. Banks.
Professor George Lincoln Burr.	Attorney M. N. Tompkins.
Professor Charles Edwin Bennett.	Attorney William Hazlitt Smith.
Professor Ernest Wilson Huffcut.	Attorney E. H. Bostwick.
Professor Rolla Clinton Carpenter.	Attorney Willard M. Kent.
Professor Charles Lee Crandall.	Attorney G. B. Davis.
Professor George William Jones.	Attorney E. H. Frear.
Professor James Edwin Creighton.	Attorney David M. Dean.
Professor George F. Atkinson.	Attorney D. W. Mone.
Professor Ralph Stockman Tarr.	Attorney T. K. Bryant.
Professor Edwin H. Woodruff.	Attorney E. A. Denton.
Professor Veranus Alva Moore.	Attorney P. K. Clymer.
Professor Walter Long Williams.	Attorney D. S. Robinson.
Professor Nathaniel Schmidt.	Attorney George S. Tarbell.
Professor Walter Francis Willcox.	Attorney E. C. Tichener.
Professor Henry Sylvester Jacoby.	Attorney M. Van Cleef.
Professor Louis Munroe Dennis.	Attorney E. N. Jackson.
Professor Herbert Wade Hibbard.	Attorney Jared T. Newmann.
Professor Joseph Ellis Trevor.	Attorney George R. Williams.
Professor John Craig.	Attorney Samuel D. Halliday.
Professor J. R. Sitlington Sterrett.	Postmaster Frank Enz.
Professor Frank Alhert Fetter.	The Rev. Father Evans.
Professor Pierre Augustine Fish.	The Rev. C. W. Heizer.
Professor Wilder D. Bancroft.	The Rev. E. J. Rosengrant.
Professor Ernest Merritt.	The Rev. J. F. Fitschen, jr.
Professor Thomas Forsyth Hunt.	The Rev. W. H. Hutchinson, D. D.
Professor Grant Sherman Hopkins.	Mrs. H. Hutchinson.
Professor Raymond Allen Pearson.	The Rev. Robert T. Jones, D. D.
Professor Henry Shaler Williams.	The Rev. W. Brown.
Professor Charles V. Young.	The Rev. E. A. George.
Professor Alhert William Smith.	Dr. William Elliot Griffis.
Professor Ahram Tucker Kerr.	Miss L. E. Griffis.
Professor Dexter S. Kimhall.	Charles W. Gay, Cashier First Na- tional Bank.
Professor James McMahon.	Professor F. D. Boynton, Supt. of High School.
Professor William Lincoln Drew.	
Professor Frederick Bedell.	

Professor Clarence A. Martin.
 Professor Henry H. Norris.
 Professor Carl Clapp Thomas.
 Professor George R. McDermott.
 Professor George Sylvanus Moler.
 Professor Herhert Charles Elmer.
 Professor William A. Hammond.
 Professor Willard Winfield Rowlee.
 Professor Adam Capen Gill.
 Professor Frederick C. Prescott.
 Professor Olaf Martinus Brauner.
 Professor Emile Monnin Chamot.
 Professor Herman Diederichs.
 Professor Isaac Madison Bentley.
 Professor Elmer J. McCaustland.
 Professor Heinrich Ries.
 Professor Clark S. Northup.
 Professor Alhert Charles Phelps.
 Professor George W. Cavanaugh.
 Professor John Sanford Shearer.
 Professor Ernest Blaker.
 Professor John Lemuel Stone.
 Professor James Edward Rice.
 Professor Guy Montrose Whipple.
 Professor Walter Rautenstrauch.
 Professor Oscar A. Johannsen.
 Professor Vladimir Karapetoff.
 Professor Fred Asa Barnes.
 Professor Joseph Walter Bingham.
 Professor William Benjamin Fite.
 Professor Elmer Otterbein Fippin.
 Professor George Neiman Lauman.
 Professod B. G. Cushman.
 Professor H. L. Freeman.
 Professor J. G. Reid.
 Professor F. J. Seery.
 Professor P. R. Pope.
 E. L. Williams, treasurer.
 J. P. Harris, secretary of president.
 G. W. Harris, librarian.
 W. H. Austin, assistant lhrarian.
 Duncan C. Lee, Editor Daily News.
 C. H. Howes, photographer.
 Fred Robinson, photographer.
 L. A. Fuertes, naturalist.
 C. N. Gibh, architect.
 Dr. Chester Douglass, M. D.

Dr. Arthur D. White.
 Dr. C. M. Holt.
 Dr. J. W. Brown.
 Dr. R. M. Vose.
 Dr. J. S. Kirkendall.

Merchants and Business Men.

J. M. Clapp.
 F. M. Bush.
 P. A. Campbell.
 C. H. Brooks.
 W. J. Reid.
 E. C. Stewart.
 E. E. Ingalls.
 E. E. Atkinson.
 E. D. Button.
 R. B. Williams.
 D. W. Burdick.
 C. C. Howell.
 M. W. King.
 E. F. Smith.
 G. M. Boynton.
 S. L. Howell.
 D. F. Christance.
 E. Gillette.
 F. W. Phillips.
 O. L. Dean.
 Sherman Collins.
 Rothschild Bros.
 P. F. Sisson.
 J. W. Georgia.
 J. M. Murray.
 F. Seaman.
 G. S. Rankin.
 L. D. Bement.
 David Roe.
 F. N. Baxter.
 P. S. Millspaugh.
 O. E. Wood.
 A. B. Kennedy.
 C. N. Sage.
 W. A. Church.
 C. H. Haines.
 R. A. Heggie.
 W. C. Blackmer.
 F. E. Wilson.

And a few others, altogether 220 signatures.

gone when the honesty and enterprise of our merchants and the perfection of our manufactured goods were alone able to secure for us the commerce of the world, and if we are to hold our own in the Near and Far East we must be granted the same Governmental support as that which is given to our competitors.

I know that our diplomatists say, "The fault is not ours, but yours" (the business men of England), "for you have held aloof from Eastern finance and industry, and so have let your rival go ahead." There is much truth in this, but I am certain that the day that the great industrial and financial men of England are convinced that they can count on adequate, energetic, and hearty support from our Government they will rise to the situation, and that the business men of London and of our great industrial centres will show themselves capable of being in Turkey, what they have ever been—the best in the world.

The Germans have taken millions out of Turkey, and they deserve them, for they have worked hard, intelligently, and honestly, and I, for one, do not grudge them their well-earned gains, but there is room for them and for us, and there is plenty left to do in what is still a practically undeveloped country, full of unworked natural riches.

Let us recognise this before it is too late, and let the British diplomatist learn that, though an Ambassador is the representative of his Sovereign, and as such, worthy of all honour and respect, he need not on this account disdain to give his time, his influence, and his full co-operation to those who ask his aid for the commerce of Great Britain, which, more than anything, has built up for our country the vast Empire of which we are so rightly proud.

GERMAN COMPETITION IN TURKEY.

A Constantinople correspondent writes to the *Daily Telegraph* :—

A telegram from your Constantinople Correspondent was published in your issue of the 7th inst., giving the news that a concession ("permission" would be more correct) has been granted to the Turkish Artillery Department authorising the introduction of electric light and traction in Constantinople, the machinery, etc., to be purchased from Messrs. Siemens and Halske of Berlin, who have for years past had a practical monopoly for the supply of electric lighting plant for the capital of Turkey.

Last week His Imperial Majesty the Sultan granted to a German syndicate an extension for sixty years of the existing tramway concessions in Constantinople, which, in view of the application of electric traction, now rendered possible by the authorisation referred to by your Correspondent, becomes a most valuable business, for which English and other non-German firms would gladly have given much better terms than those now accepted.

Two years ago a contract of the value of £2,000,000 was given to Krupp's for field guns, though our English manufacturers of artillery would have supplied equally effective batteries at at least 15 per cent less cost.

The famous Galata Stamboul Bridge is to be rebuilt by a German firm at a price which seems absurdly high to our idea.

That the railways of Turkey are in German hands, and that the profit accruing to their promoters, and ultimately (in a minor degree) shareholders, is very considerable, is shown by the annual report of Mr. Adam Block, British delegate on the council of the Turkish Debt.

But why multiply cases? I could bring forward one hundred in which Germany has scored "and England has been left," the result being that in Turkey (and other Eastern countries) English, French, and practically all but German industry is to-day absolutely excluded from Government contracts, and from all participation in the profits to be derived from the "opening up" of a new country distant only sixty five hours from Paris.

Why is this?

First: Because the German Government works in complete accord with its national commerce, and any first-class firm can count on being backed to the utmost by the German Embassy.

Secondly: Because English finance and industry, finding themselves without support from our Government, have gradually become disgusted, and have abandoned the field to our Teutonic rivals.

I ask, sir, whether this is to be allowed to go on, or whether our Foreign Office cannot be induced to change their old-fashioned ideas and our Ambassadors to modernise their policy and recognise that the backbone of England is trade, and that if our trade is to be successful in Eastern countries it must receive full and hearty support from our Embassies and Legations.

The Germans, and to some degree the French, have initiated a policy of "commerce pushing," and we must do the same; for the days are

SYRIA MISSION.

BRIEF REVIEW OF 1907.

The year 1907 was one of quiet faithful service, with a steady advance in every department of work. The schools were full to overflowing, the church congregations were larger than ever, the Sunday school work better organized, and the advance in self-government and self-support satisfactory. Financially it was perhaps the best year in the history of Syria Mission. The income of the various schools, the contributions of the churches perhaps exceeded all records, but this does not mean any marked changes in administration and extension because it has been largely used up by the greatly increased cost of living and the greater expense of carrying on the same amount of work. But it remains more than true that each dollar of American money attracts to itself a-half-a-dollar from Syrian sources, and at the same time stimulates other native agencies to spend more money along similar lines.

The schools draw their pupils from an increasingly wider circle of homes and villages. The teaching force is being continually augmented, the requirements for entrance and graduation is being slowly advanced, there is a new growth of athletic and literary societies which testify to the living spirit within these schools. We take increasingly greater pleasure in the schools under Syrian ownership and direction. The Hums brethren having surpassed them all in the development of their own Boarding School, at an outlay last year of more than 90,000 piasters (\$3,200). They have also paid about \$ 1,500 for land, and have more than £1,400 (\$7,000) in hand for building a permanent home for their work.

Three native Presbyteries with 34 churches are working along evangelic lines with the Bible, pulpit and schools, and their influence upon the life and progress of the ancient division of Christendom is exceeding great, but the total effects of their leavening process will be known only in eternity. Every sect and religion in Syria

is better to-day than they could ever have been without this spur and inspiration.

A glimpse at the past of 50 years ago gives us a better idea of what this all means.

In 1857 there were, all told, only 75 native church members in four churches, and the admissions were only 11. In 1907 there were 34 organized churches with 2,819 members, of whom 151 were admitted during the year. None of the Presbyteries existed 20 years ago, but now they are the real centre of evangelical church life.

In 1857 there were 9 stations with 16 preaching places within the bounds of Syria Mission. In 1907 there were 94 preaching places. The congregations that gather every Sabbath to hear the Gospel present fully as great a contrast.

The 30 schools of 1857 with 1,030 pupils have grown in 1907 into 105 schools with 5,115 pupils, and these take no account of the College with its 850 students that grew naturally out of the Mission work.

In 1852 contributions of all kinds from native sources were practically nothing. In 1882 they amounted to only \$2,044 for all church and school purposes. In 1907, churches and schools within the Mission contributed \$41,632, and the College added another \$55,000 for income of pupils. This represents only the *direct* contribution to evangelical enterprises but takes no account of the *indirect* payments to a score of native enterprises.

In 1857 the American Bible Society through our Mission Press printed only 2,569,000 pages. In 1907 the issues were 14,415,000, and this was an off year compared with the record issue of 1905 which was 47,275,000 pages.

The average issue of Scriptures

Between	1880-89	—	23,000	volumes.
”	1890-99	—	39,000	”
”	1900-07	—	60,014	”
running as high in	1905	—	98,500	”

This means progress and blessing.

One new church building was erected during the year at Hadeth, near Beirût, and at no expense to the Board. Two brothers, Tawins and Mitry Saad, gave the ground, a Swiss lady, Miss Appia, doing mission work at Kefr Shima, added a large gift, and many small contributions from Syria and America completed the building.

Syrian friends in Sidon honoring the memory of Rev. W. K. Eddy, collected over \$1,250 with which they built a Memorial Reading Room, carrying the enterprise through from start to finish in a manner that reflects the highest credit upon them all.

Among the greatest visible fruits of the mission work on the 200 Syrian workers who, resisting the fascinating calls to other lands where life offers greater prizes, are trying to do for Syria what the pioneers of early American life did for our native land, and what the reformers of older countries did for other peoples. More than one honored name was added to the roll of their illustrious dead whose presence we miss in church and school. One loved native pastor, Rev. Saliba Jerawan, after more than 50 years' Gospel service, is watching the sun go down from his humble home on Lebanon. Mr. Jirgins Shemaonn, who for more than 50 years has set up Bible types is still at his case. His fellow-workmen marked his 50 years' service by an address, a beautiful rug and an afternoon surprise party. Others there are who follow close upon these two veterans of more than half a century.

Our 40 American missionaries added one, Mrs. H. H. Jessup, to their roll of honored dead. They too have their veterans whom the younger generations salute with honor. Mrs. C. V. A. Van Dyck heads all mission lists by over 65 consecutive years of service in Syria. Mrs. Wm. Bird follows with 55 years. Dr. H. H. Jessup has over 52 years behind him. Dr. S. Jessup 45 and, five others with over 32 years each to their records.

These 240 native and foreign workers gathering up the experiences and teachings of over two-thirds of a century are praying still, praying and working, with the inex-

tinguishable faith of the coming kingdom. These represent the gifts of the great Presbyterian Church in the U. S. to the Land where Jesus lived. No imposing churches have been built, no jewelled shrines reared at supposed holy places, but into thousands of darkened hearts the light has shined, and peace and good will increased among all sorts and conditions of men.

THREE INCIDENTS CONCERNING CHRISTIAN LITERATURE,
THE BIBLE AND THE LIVING TEACHER.

One of the members of the Tripoli Presbytery told a story illustrating the benefit of good religious literature. He was formerly a deacon in the old Jacobite Church, and was seeking for light and relief for his sin-burdened conscience. He tried all the ecclesiastical fasts and ritual but found no relief. At last he heard of a woman who wrote out a list of all her sins on paper and laid this on the tomb of St. Ephraim. In a short time she found the paper with all her sins erased. Now our friend thought if St. Ephraim could do so much on his tomb, surely the sacred body of Christ upon the altar will do more. So he took a piece of paper and wrote down his own list of sins. He admitted that in some instances he purposely made his writing so poor as to be illegible to any human eye. When completed he placed his list carefully under the altar cloths beneath the sacred wafer he believed to be the very body of Christ. The next day he found his list as clear as ever. Again and again he looked but the ink was not faded at all. He was disappointed and discouraged. But just at that time he found the tract "Looking unto Jesus," and learned a way of deliverance from sin not revealed by his old church fathers.

A simple minded old lady who was a member of the church was left quite alone in her village, as her son and his family went to America and there was no other Protestant in their town. Circumstances made it impossible to visit this solitary believer, and fears were entertained of

her stability in such adverse conditions. When visited she said that all her friends had urged her to return to the old church, and the priests had urged the sacraments upon her. She said she felt so lonely and deserted that at last she took a bit of bread and some wine and placed them on her table. Then she reviewed the story of the last supper, and offering prayer partook of the simple elements. Who shall say it was any less worthy memorial of our Lord's dying love than that accompanied by all the pomp of ecclesiastical vestments and elaborate ceremonial?

Near Alna in one of the Arab tents is the home of *Ali Berdan*. He was a thief and a robber. Mr. Eddy discovered him and led him out of his wicked life until he became an upright conscientious man and was taught how by hunting he could earn more bread and more honor than by stealing. His people called Mr. Eddy "Aly's missionary." Aly was a devoted attendant at Mr. Eddy's death, and wept bitter tears over the loss of his friend and guide after he had received his parting benediction. Recently Ali was very ill, and was visited by Alma's brethren. When he learned that he could not live, he said to them, "I have tried to live as Mr. Eddy taught me, and now I expect to meet him soon in heaven." It is worth many years of service to have one testimony like this. When we get to heaven doubtless we shall find Ali Berdan, the Arab, at the feet of his divine Lord and Master.

Beirut, March 1st, 1908.

F. E. HOSKINS.

Gen. Sept. 14, 1908

THE NEW TURKEY.

Changed Conditions and Quasi-Millennial Scenes as Observed in Beirut.

It is nothing new to remark that Turkey is behind the times. In methods of agriculture, in customs of commerce, in superstitions of medicine and of religion, in social intercourse, in mode of dress and in a thousand other ways Turkey to-day presents to us the manner of life of a century ago—of the Middle Ages or it may be in many instances of early Bible times. Your true Arabic scribe of to-day blots his wafery ink with fine sand instead of blotting paper. I remember seeing a sort of pepper box for sand that my great-grandfather used to use in the same way. To make a formal document authentic the author enigmatically stamps it in ink with his own private seal. So did the ancient Chaldeans and Egyptians, who have left their scarabs and seal rings scattered about this land. When I wish to learn to write good Arabic I must first learn to make my pen myself from a dried reed; and as I gaze on the little pitched stick, sharpened and split at the end, I see the pen that was used when writing first began.

But all these relics of the past stand side by side with the productions of the twentieth century. Though the telephone has been tabooed in Turkey, the phonograph is heard squeaking away in every coffee shop. My bicycle is held for a curio in outlying villages; yet in Beirut are those who give but a glance to a passing automobile. If I do not care to write my Arabic in the ancient way I can get a beautiful Arabic type-writer such as is used by many of the merchants in Beirut.

In no way has Turkey held more with the past than in its form of government by absolute monarchy. All other countries of considerable size have yielded to the pressure for popular representation in the Government. The Mikado has long had his Parliament. It is now two or three years since the Empress of China announced one for China. The Czar's Duma seems now established. The conflict of the Shah of Persia with his Parliament is still on. The Sultan alone of the great autocrats has maintained his power intact.

But here as with other archaic customs of Turkish life modern tendencies have crept in to range themselves alongside the medieval despotism of the throne. Thirty-two years ago the country did have a Constitution, and a good one, promulgated by a reform Vizier, Midhat Pasha, one of the best men that Turkey has ever produced. At that time there was a Parliament, composed of Christians as well as Moslems, which was actually convened in Constantinople. It was in that Parliament that an old Moslem sheikh called on to lead in prayer offered in public the petition he was accustomed to offer in private, that all infidels, Jews and Christians might be brought to confusion. Hardly a promising outlook for unambiguous legislation.

A few weeks sufficed to satisfy the Sultan that reforms were undesirable. Parliament was dismissed and sent home, the Constitution was "suspended" and Midhat Pasha died, presumably by poison, in exile. He was one and the best known of thousands who have suffered martyrdom for the cause of liberty in Turkey.

Following the suppression of the reform movement a group of men came into power about the throne who, following the precept of Mr. Croker, were "working for their pockets all the time."

But even in Turkey times have changed in the last thirty-two years. Education has been widespread, emigrants have been going and coming from America by the tens of thousands, railroads have been opening up the country, and commerce and communication with Europe has been close. Medieval methods have come to be tolerated only where compulsion necessitates it.

Of the development and organization of the malcontents under the name of "the Young Turk party" I know little. Their organization has been widespread and apparently thorough.

Uncensored news from Constantinople is slow in getting to Beirut. So on Saturday, July 25, when the news came that the old Constitution was revived and a Parliament was to be elected, to almost every one here it came as a clap out of a clear sky. The people thought it over on Sunday, and on Monday the city was buzzing with the news and eager for more. At first it was hard to believe; it seemed too good to be true—too easy. Censorship was taken off the newspapers at once, and journalism began to riot. The papers published the Constitution, and it is a good one. Confirmatory telegrams kept coming in from Constantinople and the papers began to get out extras.

A Syrian extra is not a huge sheet with scare heads in huge capitals. It is a modest slip of paper half in Arabic and half in French; and so that you won't read it for nothing and give it back to the newsboy it comes done up in a sealed envelope. For three days the city doubted and questioned; then it started in to celebrate in a fashion that has never been equalled.

The whole city decorated to the limit. Flags and bunting were strung up. Branches of palm and pride of India were arched across the streets. Rugs were brought out so that in some of the bazaars the streets were carpeted. Shopkeepers decorated their windows. In the evenings fireworks and balloons were sent up.

On Thursday night the cavalry harracke kept open house and served coffee and sweets to all comers. Everywhere the best of good feeling prevailed.

The favorite word of the inscriptions that were displayed here and there among the decorations was "Liberty," and next to that the most common was the watchword of the French Revolution, "Liberty, equality, fraternity." Strange to say, the people seemed to think almost as much of the fraternity as they did of the new liberty. A wonderful demonstration began between the Moslems and the Christians. This in Beirut, where five years ago the shops were closed, Christians were fleeing to the mountains. Ever since that time and from before that time there has been going on a feud between Moslems and Christians that has resulted in frequent murders. This has been carried on mainly by a gang of young Moslem toughs in one quarter, balanced by a gang of young "Christian" toughs in another quarter. The old tribal law of the Arabs was followed: if a man was killed one from the same tribe as the murderer must be put to death. So here if a Moslem was shot in a brawl the city was uneasy till they learned that some Christian had been killed to pay for it. Or if it was a Christian murdered the city waited for news of some innocent Moslem victimized. But now came the reconciliation. The young Moslem toughs marched in a body to the Christian quarter, where they met the Christians and embraced them. Then they invited them down to dinner in the centre of the city, where in front of the Serail, or city hall, tables were spread in the open and following the custom of Syrian hosts the Moslem rowdies waited on the Christian toughs at table. I see that a Chicago Socialist has proposed to hold a congress of criminals in New York city. It seems Beirut has set the example. The reconciliation of the Christian and Moslem toughs has seemed efficacious. It is nearly a month now since it took place, and though our city government has been unsettled and Governors have come and gone, there has been no more rowdism or crime.

Friday and Saturday nights were given over to public celebrations. The Bourze, which is the central city park, was brilliantly decorated and illuminated, the military band played and displayed; while on improvised rostrums, ohrs and tables scores of volunteer speakers, Moslems and Christians, exercised the new right of freedom of speech before an attentive audience of thousands until far into the night. The sentiment in all the addresses was joy over the newly obtained liberty. Reference was made to July as the month of liberty; the Fourth for America, the Fourteenth for France, and later in the same month for Turkey. The idea of fraternity was also emphasized and the old Government régime was named as having fostered bitterness between Moslems and Christians. "One old Moslem told how he remembered the days when Christians and Moslems lived side by side as brothers; how a Moslem mother would nurse a Christian child in time of need, or a Christian mother would nurse a Moslem child; and he said it was the Government that had made them enemies, and that now the time of brotherhood had come again. Some of the speakers were army officers and they were cheered to the echo. Whenever the army was mentioned it was cheered; for all recognized that through the army the great new gift had been obtained. As an indication of the determination that these expressions of good fellowship should

be real and lasting one prominent Moslem editor of the most bigoted Moslem newspaper rose and asked that all the speakers would send their speeches to him for publication in book form that what had been spoken there might not be forgotten.

For the next two weeks public meetings were held in various portions of the city to discuss the new liberty. Now the public meetings in the city are over, but they are holding them in some of the large towns in the Lebanon. The different districts of the city took turns in inviting other districts to meet with them. Thus a Moslem section would invite a Christian section, and a Christian section would invite a Moslem section. The invited district would be the guests of honor, although the meetings were open to the whole city. There was bright moonlight during those evenings, so that out of door meetings were well illuminated.

One of the meetings that I attended was a fairly typical one. It was over in a wealthy Christian quarter held in the courtyard in front of the Greek church of Mar Nikula. I walked over to the place, a mile and a half from home, because the few carriages I met that were unoccupied demanded prices that were fabulous for Beirut. (The tracks and poles are in for our new trolley and they are just strung; the wires.) I found the city as I passed through it apparently dead and lifeless. The few men who were sitting about the cafés seemed subdued and with an air of apology for their presence there. Even the Bourze was deserted and forlorn. But when I turned into the street that led to the place of meeting I found where the city had gone. Although still half a mile or more from the place of meeting, I found myself in line with a great procession of people—a quiet, orderly procession of shopkeepers, workmen and others, with some women and a few children, all bent on showing their appreciation of the new "Hireyeh" (liberty). Carriages passed in two steady streams, going full and coming away empty. And this was when the meetings had already been going for over a week.

At Mar Nikula the street was gayly decorated and illuminated and filled with a surging mass of men. On the outskirts were vendors of cakes and sweets, while from near by lighted paper balloons were being sent up in such a way that the wind would drift them over the heads of the crowd.

I joined the crowd and by allowing myself to be drifted hither and yon by its odds I was gradually wafted through the gates into the large court where the meetings were held. The really marvellous thing was the good nature of the crowd. We were packed as tightly as a crowd at the entrance to one of the big football games at home, the evening was hot enough to make such packing extremely uncomfortable; but there was no unseemly pushing, no complaining, no scowling; only the best of mutual good feeling. In all these crowded meetings it is said there has been no disorder or crime, no picking of pockets, no drunkenness. In this meeting for the first time one tendency to disorder showed itself. At one stage a half dozen or so young fellows in various parts of the grounds in a burst of enthusiasm began to let off their revolvers into the air. They were promptly hissed down by the crowd and suppressed.

There was a speaker's stand erected at one side of the courtyard and before it were arranged seats for fifteen hundred. Only the earliest comers could have got seats. I should estimate the crowd that was standing at about fifteen thousand. Not more than one-fifth of those present could hear what the speakers were saying, but that seemed to make no difference in the appreciation of the other four-fifths. It was like some of the big campaign mass meetings at home, where although but a few can hear the speaker all can feel and share the enthusiasm. What was lacking in this meeting was some grand campaign song or patriotic hymn in which all could have joined to vent their feelings.

The speakers were officers, Moslem sheikhs, as well as Christians. Each speaker was limited to five minutes, so that they were not tiresome. All the speakers wore badges of red and white ribbon with the words, in Arabic, "Ottoman Union and Progress," which is the name now assumed by what was formerly the Young Turkey party. These badges are sold in the streets, and I have one that I treasure as I would a tri-colored cockade from the French Revolution. Some of the Syrian instructors from the college were to speak that night, but I did not stay to hear them. I was satisfied with having seen the crowd, and I came away after 10 o'clock, while the meeting was just getting into full swing.

Such has been the spirit of the celebrations that have been held. "I didn't think they had it in them," one foreigner said, "to get so full of a thing and not slip over." Yet for all the quiet manner of the crowd I should hate to be the thief caught picking pockets at one of those meetings. In Constantinople several men have been roughly handled and at least one lynched by the crowd.

The greatest marvel of all has been the fraternizing of the Moslems with the Christians. The lion and the lamb have lain down together. Several times where a Christian priest and a Moslem sheikh have met on the street they have publicly embraced and kissed in token of the friendship between the two religions they represent. Over one shop a verse from the Koran was placed side by side with a verse from the Bible. That from the Koran was "The beginning is from God, so victory is sure." The other was "The fear of God is the beginning of wisdom," and below both was the favorite motto "Liberty, equality, fraternity."

These many years the Moslems have reserved for themselves a special form of salutation, but in these days they have passed freely the Moslem salutation to the Christians as well: "Es salaam alikum ya Uhuw" ("Peace be unto you, brother").

Another marvel has been an outbreak of genuine patriotism. Pictures of the Sultan have been displayed in shop windows. Young men whose foreign predilections have led them to wear hats have now resumed the tarboosh in token of their pride in Turkish citizenship. This too at the time of the year when the sun makes the hairless tarboosh a source of no little discomfort. We are told that there will be a great boom in our college course in Turkish next year; for while Arabic is the language of Syria, to be a member of the Parliament in Constantinople it is necessary to know Turkish.

Of the changes in Constantinople the papers have been full. You have read of the escape of Izet Pasha to Italy. The whole country joins in cursing his name. An odd fact that has developed here is the printing of comic post cards that cartoon various despised members of the old palace clique. The present Grand Vizier, Kiamel Pasha, used to be in Beirut at one time; was a great friend of the British Consul-General here; and is personally known to the English community as a man of integrity, who has generously at heart the best interests of his country. Our latest reports tell of the decision to appoint English and French advisers to the various heads of Government departments. This move is welcomed as a further sign of good faith on the part of the revolutionists, as indicating genuine desire for the best and absence of self-aggrandizement.

It cannot be that the millennium has actually arrived. Some reaction is to be expected. But the liberty that has dangled before the eyes of this people in these days can never be taken from them again. We can never go back to where we were before. Such marvels have happened in the past that we cannot say what the future may bring. This much stands out: Two things have occurred that a month ago would have seemed impossible; that Moslems and the Christians have become friends and in the hearts of the subjects of his Majesty the Sultan a burning patriotism has sprung up where a day before was only contemptuous hatred for the Ottoman Empire.

A great country has been given to a large population. Will the people rise to the task and show themselves truly great? Will they avoid the possible mistakes and pitfalls that lie before them? Will the army insist on keeping the control and plunge the country into civil war? Will the leaders continue to seek the public welfare rather than their own aggrandizement? Will the people be content to go slowly, to be moderate in their demands? Will the era of mutual confidence last?

So often have the reforms of nations by the armies proved to be but the change from one autocrat to another. Shall we go back to the times when Roman armies sent and unsent Roman Emperors sit will? The Constantinople Government is the successor of the vanquished Roman Empire. Shall we see a Cromwellian dictator? Shall we repeat the excesses of the French Revolution? One example gives us courage; and that is the revolution, also bloodless, of a people of the Far East as Turkey is of the Near East—the revolution of the Japanese. There step by step, wisely without bloodshed and without mistake, a nation was led in less than a generation from medieval seclusion to the front rank of modern progress. May God grant that some such future is in store for this great and to be glorious empire of Turkey.

HARRY G. DORMAN, M. D.

Cobb's Six Horse Coaches.

From the London Chronicle.

In Melbourne the American sailors will see the style and title of a famous countryman of theirs, Captain Freeman Cobb. It was he who in the early '50s established the coaching firm of Cobb & Co. which became a household word all over Australia. There were few railways at that time, and Cobb's six horse coaches became the regular means of communication between Melbourne and Ballarat, Bendigo, and most of the other up-country gold fields. That cute Yankee, Captain Freeman Cobb, who saw the opportunity and grasped it, soon returned to America with a handsome fortune, but Cobb & Co. is still at the head of the coaching business in Australia.

NO PEACE FOR DEMOCRATS

CONNERS SAYS MURPHY WON'T AGREE TO HARMONY PLAN.

So Casidy and Coler Will Be on Hand With Contesting Delegations and They Say They Will Be Seated. Connors Denies That Erie Is for Adam.

ROCHESTER, Sept. 13.—All indications to-night point directly to another turbulent Democratic State convention. This, to be sure, is a matter of course. The policy of kicking Democrats out of State conventions in these latter times was adopted in 1902 by David B. Hill, who started his Coler campaign by bounding out Edward Murphy's men of Troy. Judge Herliok's delegates from Albany and Smith Weed's men from Clinton. There was the usual and natural result on election day. Two years ago at Buffalo there was a repetition of this polly and Hearst was beaten at the polls. The fact, though, that the rest of the ticket scraped in by an insignificant plurality encouraged the Democratic hangers, and again last spring rightfully elected delegates were unseated in the Carnegie Hall convention.

Chairman Connors remarked to-night with the utmost candor that Charles F. Murphy will not agree to any compromise or harmony plan which would include Senator McCarren of Brooklyn or the anti-Casidy men in Queens. Mr. Murphy and Mr. Casidy have had a talk and Casidy is to come here tomorrow with contests framed in all four districts of Queens and sends word in advance that his men are to be seated. Bird S. Coler arrived to-night and openly proclaims that the McGuire and Doyle men are to be seated in the convention, the first session of which is to be held on Tuesday.

If Chairman Connors is as sincere for harmony as he appears to be he could without the slightest doubt effectually check Tammany's chieftain, but will Connors do it? Ah, there's the rub!

The home rule Democrats are to be here in force and are to advise among themselves as to the wisdom of introducing a resolution into the convention demanding the rescinding of the action of the Carnegie Hall convention last spring in giving the convention the power to name State committeemen. This matter was called to Chairman Connors' attention to-night.

"Let them introduce their resolution," said he. "That's all the good it will do them. Those committeemen named by the convention last spring were elected for two years, and that's all there is to that."

For a number of months the Home Rulers have smarted under the work of the convention and they have beaten easily and heavily the State committeemen so named by the Murphy-Connors combination. Yet it is not at all certain to-night that the Home Rulers are to introduce that resolution. They are merely discussing it now, and not until the delegates arrive is there to be serious action taken one way or the other.

By the act of the Carnegie Hall convention eighteen State committeemen not amenable to the mandate of Mr. Connors and Mr. Murphy were thrown out, six from Kings, three from New York, and so on through the State. One of the bitterest disputes provoked at the time was caused by the seating of John W. Potter of Oneida and the substitution of Harry S. Patten. The home rulers had their conference at Utica and formally and caustically arraigned the Murphy-Connors people, and at the primary elections this fall they have won all along the line.

"Brother Bob" Chanler rushed into town to-night and confidently announced that "Brother Lewis" is to be nominated for Governor. Brother Bob in his friendly way further declared that Chairman Connors promised Brother Lewis the nomination as early as last May and that since then Mr. Connors has been at work constantly in all the country counties for Chanler. In other words, Mr. Connors has done precisely the work for Chanler that he did for Hearst two years ago. Brother Bob, still apeaking of Brother Lewis, continued:

"Brother Connors is sincerely committed to Brother Lewis. I fail to find anybody who is not friendly to Brother Lewis. Columbia, Putnam and Dutchess are either instructed or committed, and Greene and Ulster are practically in the same boat for Brother Lewis."

But then there is that fine Mayor of Buffalo, James M. Adam, the reformer, trotted out by Senator McCarren in an authorized statement several evenings ago. Sheriff Smith of Erie had no hesitancy in asserting to-night that at an informal poll of the twenty-seven delegates for the county the majority were for Adam. The delegation is to vote under the unit rule and Mr. Connors is to be its chairman.

"That is not so," said Connors when Smith's statement was repeated to him. "I believe the delegation will vote for Chanler. As a matter of fact the delegates I have talked with to-day are for Chanler."

There is strong talk beneath the surface for D-Cady Herrick, and William F. Sheehan and other Democrats have called Mr. Murphy's attention to the strength of Mayor McClellan, and still others believe W. Carl Ely should be the man. Coler's candidate is William B. Ellison, predecessor of Frank K. Pendleton as Corporation Counsel for New York city. Coler declared at Denver that he himself was to be nominated this fall for Governor, that Mr. Murphy had so told him. Evidently a cog has slipped, as Coler is now chanting the praises of Ellison.

They too up boho Representative William Sulzer, who asserted to-night that he had seventy-two delegates pledged to him, all from the upper counties. Onondaga, he added, is especially strong for him. The opinion prevails among the home rulers, though, that this convention and its ticket will be more or less of a farce if the policy of kicking Democrats out of Democratic conventions is to be continued.

Naturally there is a curious interest in the man to be selected as chairman of the committee on credentials. Senator Grady took this unseemly and unwholesome job two years ago and Charles N. Bulger of Oswego did the dirty work last spring. He now demands as his price the nomination for Attorney-General. Mr. Bulger, it was asserted, should be nominated would have a beautiful and yet somewhat difficult task in squaring himself with the eighteen State committeemen who were thrown out and with the delegates who were forced to walk the plank because of him and his fellows.

Coalition of Tammany is to draft the platform of the convention. More or less gossip was heard as to other places on the ticket, than Governor. Herman Ridder is still pushed for Lieutenant-Governor.

Senator McCarren reached here this evening. His coming had been awaited eagerly because of his support of the Adam boom. McCarren was accompanied by Isaac N. Kappner and Congressman Fitzgerald of Brooklyn. The Senator lost no time in hunting up Mr. Connors and spent fifteen minutes with the State chairman. When he left Mr. Connors the Brooklyn Senator said: "I am still for Mayor Adam and Mr. Connors is for Chanler. That is all there is to the situation just now."

Senator McCarren said that he ex-

pected two contests would be put up against his men, in the Ninth by Doyle and in the Sixth by McGuire. The home rule element, it was estimated, would stand solidly behind McCarren.

Senator McCarren said that he had no candidates to announce as yet and that everything was at sixes and sevens so far as he had observed.

Attorney-General William Schuyler Jackson was one of the arrivals here to-day. He opened headquarters on the second floor of the Whitecomb, one flight above Chairman Connors, and announced that he would be a candidate for renomination to the finish, and at once became very busy.

Not one person in a hundred here believes Mr. Jackson has a chance. Mr. Jackson has not met with any encouragement from anybody to-day in his aspirations to succeed himself. He has not been near Mr. Connors. Ex-Judge John P. Linn of Rochester is a candidate for Jackson's job; so is Frank W. Brown of Warsaw.

Although the situation is largely up in the air to-night Mr. Brown is reported to have the best show. He was mentioned prominently for the place at Buffalo two years ago, but there is nobody who is willing to bet even a postage stamp to-night that Mr. Jackson will be on the ticket. There are, of course, other candidates, most of them self-announced. Thomas I. Wagner of Brooklyn and Thomas I. Carmody of Penn Yan, who was temporary chairman of the Carnegie Hall convention, and Charles N. Bulger are among these candidates. Martin F. Dillon, one of Jackson's deputies, is another.

Another State official who hopes the lightning will strike him again turned up to-day in the person of Secretary of State John Whalen. Mr. Whalen was a red-hot Hearst man two years ago, and in company with some labor men made a so-called cannon ball tour of the State for Mr. Hearst and the ticket. The most Mr. Whalen would say to-day was that he was hopeful of being renominated. Of course, like the other places, it all depends on the powwow of the leaders to-morrow.

There have been rumors that Thomas W. Finucane of Rochester wants to be nominated for Comptroller, and of course Monroe cannot claim more than one place on the ticket, so that would leave Mr. Whalen up a tree. Mr. Whalen would like to be the nominee for Lieutenant-Governor, but nobody takes that seriously. Mayor Walsh of Yonkers is here crying for recognition and wants to be named for Whalen's job, so does William C. Page of Monroe.

Comptroller Martin H. Glynn can be renominated if he wants the job. The Comptroller is likely to be here, but his interests are being looked after by Patrick E. McCabe, the Albany county leader. It is understood that Glynn, who is a great favorite, could have any place outside of the Governorship.

Neither State Treasurer Hauser, the Long Islander who was discovered suddenly at Buffalo two years ago, nor State Engineer Skene is here and nobody appears to be working for either of them. As for Mr. Hauser he would be glad enough to be renominated, but the indications are that he won't be. Even the Democrats are asking who he is. Mr. Hauser's chances are imperilled by the candidacy of George W. Batten, who is close to Chairman Connors and is a deputy under Hauser.

Stephen Ryan, one of Mr. Skene's deputies, said to-night that the State Engineer did not want a renomination. Mr. Ryan said it would mean a great sacrifice personally to Mr. Skene if he consented to run again. The report to-night is that McCarren can nominate a Brooklyn man for this place if he wants to. It has more patronage than most of the other places and is said to be part of Mr. Connors' peace plan which Mr. Murphy so rudely disturbed.

ANTI-M'CARREN CONTESTS.

District Captains' Allegations of Fraud to Be Taken to Rochester.

The executive committee of the Kings county Democratic organization met in the First Assembly district headquarters at 59 Court street yesterday afternoon to prepare contests for the Democratic convention at Rochester. They are anti-McCarrenites. John H. Delaney, chairman of the Kings County Democracy, presided.

Affidavits were received from several district leaders and election district captains tending to show fraudulent voting at the poles in their respective districts. Some captains declared that forty to fifty votes more had been cast than the records showed entitled to vote. In some districts more voters were counted than there were voters enrolled. All the affidavits were turned over to the law committee, which will turn them over to the committee on credentials at Rochester.

Those in attendance at the meeting were optimistic and very bitter against McCarren. They declared that they had been done out of several districts and that with the aid of affidavits they would be able to seat five or six delegates outside of McGuire, leader of the Sixth Assembly district, and Doyle of the Ninth Assembly district, who are conducting their own contests.

Delaney and ex-Sheriff Flaherty went to Rochester last night. The law committee will follow to-day with the affidavits.

ARE NOT FOR BRYAN EITHER.

St. Louis Unions Refuse to Condemn Taft Alone as Their Enemy.

ST. LOUIS, Sept. 13.—The Central Trades and Labor Union, representing 40,000 members, which last week appointed a committee to draft resolutions against Taft, to-day refused to adopt the committee's report of 800 words, strongly censuring Taft, and by a vote of 88 to 75 adopted a substitute of 120 words by a Socialist, condemning both the Democratic and the Republican parties as capitalistic.

The resolution says "Whereas there are numerous good reasons why organized labor cannot endorse the candidacy of William H. Taft for President on the Republican ticket;

"Whereas the Democratic party as represented by the Hawes-Kiely-Snake Kenry, Butler-Wells-Francis elements in St. Louis, by the Gov. Comer Democracy in Alabama, and by the Tammany Hall Democracy in New York, is not a particle better than Mr. Taft's party.

"Resolved, That this Central Trades and Labor Union emphatically refuses to endorse the Democratic or Republican parties and the candidates on any capitalistic party ticket."

The Weather.

The barometer was still falling at Key West yesterday, with light rain reported in the morning. The hurricane in the morning was near the banks of the Bahamas and moving westward.

There was no rain anywhere over the country, the weather being generally fair, but smoky on this coast.

The pressure was low in the central States, but without energy and it was falling slightly in the middle Atlantic States, the high pressure area was passing off the northern New England coast. The temperature was slightly higher in the central States, the Ohio Valley and the Lake regions.

In this city the day was fair, temperature nearly stationary; wind light southeast; average humidity, 67 per cent.; barometer, corrected to read to sea level, at 8 A. M., 30.03; 3 P. M., 29.94.

The temperature yesterday, as recorded by the official thermometer is shown in the annexed table:

	1907	1907	1908	1907
4 A. M.	70°	70°	6 P. M.	72°
12 M.	71°	73°	9 P. M.	69°
3 P. M.	72°	70°	12 M.	69°

High—1 temperature, 77°, at 2 P. M. WASHINGTON FORECAST FOR TO-DAY AND TO-MORROW.

For eastern New York and eastern Pennsylvania, fair to-day and to-morrow; variable winds becoming northerly.

For New England, fair to-day and to-morrow; light to fresh variable winds.

For the District of Columbia, New Jersey, Delaware, Maryland and Virginia, fair to-day and to-morrow; light variable winds.

For western New York and western Pennsylvania, fair and slightly cooler to-day; fair to-morrow; light to fresh north and northeast winds.

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The Sun

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If our friends who favor us with manuscripts for publication wish to have rejected articles returned they must in all cases send stamps for that purpose.

The New Democratic Chairman.

When a man has been arrested for criminal libel he is not supposed to be partial to the man who obtained the warrant. That explains why the Hon. NORMAN E. MACK had to solicit the approval of the Hon. WILLIAM JAMES CONNERS before Mr. BRYAN could make the announcement that Mr. MACK was to be chairman of the Democratic national committee.

According to Mr. BRYAN, one of the strongest arguments for Mr. MACK's selection to manage the campaign was that "he is a successful business man." The true reason goes much deeper. No confidence is violated when we impart the information that the honor fell to Mr. MACK because he contends that the Democratic party polls more votes when it has no money but postage stamps to spend. Mr. BRYAN's hatred of a campaign fund is too well known to call for emphasis. In an interview on April 19, 1905, Mr. MACK elaborated a theory that endeared him to Mr. BRYAN forever:

"The Democrats of the country might as well understand clearly that they can never win by the use of boodle. I intend to speak frankly. Take my county, Erie, for instance. In 1890 we had a fund of about \$4,700 in that county. We lost it by about 4,900 votes. Last year we had a fund of more than \$10,000. We lost the county by more than 13,000 votes. Now, in 1898 it is a well known fact that there was not a county in the Union in which we had money enough to buy the necessary postage stamps, and yet we came within 601,854 votes of electing a President. Last year (1904) we had plenty of money. I don't believe that the public should be misled, and I will speak plainly. Last year we had all the money we could use in this or any other State. Yet we lost the election by 2,542,052, a defeat in spite of our abundance of money more than four times as great as in 1898, when we were so hard up for funds."

Mr. BRYAN has had his eye on NORMAN E. MACK ever since. He can produce bricks, gold bricks if necessary, without straw. The farmers who were to give \$100 apiece will feel relieved, and the \$10,000 contributors can put up their check books. Treasurer HASSELL will have nothing to do but supply postage stamps. A campaign fund would stifle the genius of the new chairman.

An Interesting Question in the Law of Patents.

One of the last decisions rendered by the Supreme Court of the United States before the summer vacation is an affirmation of the judgments of the Federal courts in this city in a litigation known as the paper bag patent cases.

The Eastern Paper Bag Company is the owner of a patent issued to WILLIAM LIDDELL for an improvement in paper bag machines for making self-opening square bags. That corporation brought a suit in equity against the Continental Paper Bag Company, alleging that it had infringed the patent and praying for an injunction. The defendant denied the alleged infringement and interposed an additional defence to the effect that in any event the court ought not to award the complainant any relief by way of injunction because the owner of the patent had neglected to make use of it for many years and because under such circumstances it was contrary to equity to suppress a useful and established business.

The decision in the trial court was against the defendant, and the most interesting and important question considered and discussed in the opinion of the Supreme Court of the United States, which was written by Mr. Justice MCKENNA, was the contention that a court of equity "has no jurisdiction to restrain the infringement of letters patent, the invention covered by which had long and always and unreasonably been held in non-use instead of being made beneficial to the art to which it belongs."

It appeared that the Eastern Paper Bag Company had owned the Liddell patent from April, 1890, and for seven years had omitted either to manufacture any bags thereunder or to license others to do so. Having thus refused to use the invention itself, it was contended in behalf of the Continental company that it would defeat the express purpose of the constitutional provision concerning patents and of the patent laws enacted thereunder to permit the non-using owner to obtain the aid of the courts to prevent others from making use of the invention. "Such a course," it was argued, "had it been pursued in the past, would have blocked the road along which the great historic inventions of the nineteenth century have proceeded to their present state of perfection." The Federal Constitution empowers Congress to "promote the progress of science and useful arts by securing for a limited time to authors and inventors the exclusive right to their respective writings and discoveries." The non-user of an invention can hardly be said to promote the progress of the useful arts, and hence to restrain others from using it at the in-

stance of the owner who declines to utilize it himself was declared by the counsel for the appellant to be lending the aid of the courts to defeat the policy of the law.

This view, although argued with great cogency and force, has been rejected by the Supreme Court. Mr. Justice MCKENNA points out that under the patent law as it has been expounded by that tribunal in numerous cases an inventor receives nothing from the law which he did not have before, so that the only effect of the patent is to prevent others from manufacturing and using his invention. In the Bell Telephone case it was said that the inventor could have kept his discovery to himself, but that Congress by legislation enacted pursuant to the Constitution had guaranteed to him an exclusive right to it for a limited time in order to induce him to disclose it to the public. The purpose of the patent being merely to protect the inventor in a monopoly, it is his absolute property. "He may withhold the knowledge of it from the public and he may insist upon all the conditions and benefits which the statute promises to him who discloses to the public his invention." There was a period of about four years from 1832 when the patent law required alien patentees to introduce their invention into public use in the United States within one year from the issue of the patent but the act of Congress imposing this requirement was repealed in 1838. This repeal is mentioned in the opinion as indicative of the policy of Congress on the subject. It is also noted that in some foreign countries the rights of patentees may be lost by non-user, a fact of which Congress can hardly be supposed to have been ignorant. Weight is given to these facts as indicative of the legislative intent that the right of an inventor to prevent an infringement of his patent shall not be affected by his own omission to make use of it.

In this conclusion all the members of the Supreme Court concurred except Mr. Justice HARLAN. That distinguished and able Judge dissented from the prevailing opinion upon the ground that the trial court should have declined upon considerations of public policy to grant the plaintiff any relief by injunction. The decision, however, finally establishes the right of an owner of a patent to prevent any one else from using his invention, although he does not want to use and will not use it himself.

The Far Reaching Effect of a Turkish Constitution.

Whether in practice parliamentary institutions are reconcilable with the theocratic government of the Ottoman Empire, the head of which is invested not only with temporal but with spiritual authority, is of course a question which can only be answered by experience. It is certain that ABDUL HAMID, in his capacity of Caliph, finds his power limited by the Moslem theologians and especially by the Sheikh ul Islam. There is no reason visible on the face of things why he should not be subjected to similar limitations in his quality of civil and military chief. In Japan a Parliament has proved not incompatible with the theocratic pretensions of the Mikado, and few careful observers of the state of things in the Far East doubt that a national assembly would prove equally workable in China under a so-called "Son of Heaven." The fact that the Turkish Parliament of 1877 came to an untimely end is by no means conclusive, for the summary dissolution of Russia's first Duma was followed quickly by the election of another. If the Turkish Parliament, like the Russian, shall be invested with some power over the purse and shall be called upon by the sovereign to guarantee a foreign debt it will have a fair chance of becoming a permanent institution.

The influence which would be exerted by the lasting establishment of representative self-government in the Ottoman dominions would evidently be far reaching. Thereafter the Czar, who never venture to deny to his subjects the semblance of a national assembly, and in Persia the demand for an elective legislature would acquire immense momentum. The English protectors of Egypt also would find it thenceforth almost impossible to withhold large legislative powers from a native assembly. Having made such a concession in the Nile country, with what show of consistency could Great Britain withhold it from the Mohammedan and Hindu populations of India? If to these successes of the parliamentary system should be added its adoption by China it would obviously have completed a conquest of the whole of Asia. But, after the ideas and wishes of all Oriental peoples shall thus have found organs of expression we may depend upon it that we should hear reechoed from one end of the vast continent to the other the cry of Asia for the Asiatics, and we may expect also to hear our Western doctrine that we have a right to penetrate Asia and at the same time to resist penetration by Asiatics stigmatized as not merely illogical but immoral.

Apparently we are approaching a new act in the age long drama of the struggle between East and West, some of whose earlier features were depicted by HERODOTUS but the development of which had in his time only begun. The defeated Persian invasion of Greece was to be followed by the victories of ALEXANDER that carried Hellenic culture beyond the Indus and Caspian. The tidal wave of Arabian conquest, which was stopped only on the plain of Poitiers, was followed four centuries later by the Crusades. Almost all the descendants of the so-called Tatars, who in the thirteenth century swept over Russia, Poland and a part of Hungary, are now subjects of the Czar, while the Ottoman capture of Constantinople was almost immediately succeeded by the successive spoiliations of the Asiatic seacoast by the Portuguese, the Dutch and the British navigators. From A. D. 1500 to A. D. 1904 the assumption of an innate European superiority to the Asiatic prevailed universally in Asia to the east of the Ottoman possessions.

That assumption ceased to be current when Japan beat Russia on land and sea, and all Asiatics seem once more pre-

paring for a concerted attempt at self-assertion, in which they will have recourse not only to the perfected weapons but also to the invigorating political institutions of the West.

Travelling by Airship.

Intrepid aeronauts talk easily of a regular freight and passenger service between New York and Boston in eighteen months, more or less, and a firm of Hub lawyers is about to organize an operating company. The right of way would involve no impediment, and as to the right of eminent domain it would be eminent enough and without legal complications. The air line would share it with the fishhawk and the swallow. Just where the Interstate Commerce Commission would intervene in its regard capacity is a matter of broad question. Would it be necessary for dates for office to advance ownership of the new balloons?

When the Stockton steam railway was proposed and later in this country and Ohio, there were against their fear and were sufficiently rigidly come when doubtability of air travel aspect as benefits

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Arabia

PUBLISHED QUARTERLY BY
The Arabian Mission



AMARA: OUT-STATION ON THE TIGRIS, 150 MILES ABOVE BUSRAH.

NUMBER SIXTY-FIVE

APRIL-JUNE, 1908

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The Arabian Mission.

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NEGLECTED ARABIA.

April - June, 1908.

THE PASSION PLAY AT BAHREIN.

DR. S. J. THOMS.

This is the tenth of Muharrem, the Mohammedan sacred month, the day on which Hussein, the grandson of the prophet Mohammed, was killed on the plains of their now sacred city, Kerbela, in A. D. 680.

In commemoration of this event a drama was written of which Sir Lewis Pelly says, "If the success of the drama is to be measured by the effect it produces upon the people for whom it is composed or upon the audiences before whom it is represented, no play has ever surpassed the tragedy known in the Moslem world as that of Hassan and Hussein. Matthew Arnold, in his *Essays on Criticism*, elegantly sketches the story and effect of this Persian Passion Play, while Macaulay's *Essay on Lord Clive* has encircled the Mystery with a halo of immortality."

I wish I might give you a review of this great play which by the Shiah sect of Islam (at least 15,000,000 people) is revered almost above the Koran.



SCENE IN THE PASSION PLAY, NEAR THE NEW MISSION HOUSE.

Sir Lewis Pelly has made an excellent translation of it in two large volumes, but even a brief review of it would be too lengthy for this paper.

Ali, the Prophet's cousin and adopted son, married his adopted sister, Fatimah, the only surviving offspring of Mohammed from his numerous marriages. A division occurred in Islam when, at Mohammed's death, Ali was prevented from becoming Caliph or Successor. He was not made Caliph until twenty-four years later at the death of Othman, the third Caliph. Ali was killed, as was his eldest son who succeeded him, and another dynasty of Caliphs was begun. Twenty years the district of Cufa, north of Busrah, rebelled and called Hussein Caliph. He was on his way to join the rebels when he was killed in rather a brutal manner, in memory of which, the above drama was written making Hussein the savior of all the world. The climax is reached in the scene of the "Resurrection" when Gabriel hands the keys of Paradise to Mohammed, saying that he shall be intercessor for his fellow creatures. Thereupon a distracted band of prophets headed by Abraham begs Mohammed to manage to save them. Jacob, more venturesome than the rest, endeavors to substantiate his claims to the high position of mediator; but the matter is soon settled. Gabriel appears, and addressing Hussein, speaks words of consolation, on which the whole fabric of the Shiah religion rests: "Permission has proceeded from the Judge, the Gracious Creator, that I should give into thy hand this key of intercession. Go then and deliver from the flames every one who has in his lifetime shed but a single tear for thee, every one who has in any way helped thee, everyone who has performed a pilgrimage to thy shrine, or mourned for thee, and everyone who has written tragic verses for thee. Bear each and all with thee to Paradise." Then the sinners (entering Paradise) say: "God be praised! by Hussein's grace are we made happy, and by his favor are we delivered from destruction. By Hussein's loving kindness is our path decked with roses and flowers. We were thorns and thistles, but are now made cedars owing to his merciful intercession."

For the last ten days in the Shiah quarters the people have spent their time in groups, wailing and beating their breasts, around a reader who has recited in a high monotone from the Passion Play. Today the burial of Hussein was acted out in vivid and gruesome detail, many of them cutting themselves with swords and daggers and then, with blood-besmeared bodies and clothing, have danced through the streets beating their chests and heads until, it is said, many fell down exhausted and some will probably die.

The people work themselves into a frenzy and are most fanatical

at these times. The day before the big day two factions of the Shiaks quarrelled in the bazaar and several were badly wounded, so that an order was issued forbidding them to pass in procession through the crowded portion of the town.



SACRED MUHARREM PROCESSION IN FRONT OF MASON MEMORIAL HOSPITAL, BADREIN.

The Persians are Shiaks, but the ruling Sheikh and nearly all of the Arabs belong to the other large class of Mohammedans, the Sunnis. The Sunnis turn Muharrem into a time of feasting and rejoicing, claiming that on the tenth day the Lord created Adam and Eve, Heaven and Hell, the Pen, Fate, Life, and Death.

The tears and sorrow seem real and one would think that, if they could show such sorrow for the suffering of one whom they have never seen, they would be very mindful of the suffering of members of their own household, at least, but they do not put their sentiments into practice. They care more for their donkeys and camels than for the women and old people of their families. Only a few days ago I was called out to see an old woman who had been very badly burned and we have been going each day to treat her. Yesterday when we arrived we found her lying in the middle of the yard, and a neighbor said her people had put her out there to die and had been gone all day to a reading where they were beating their chests and weeping over the suffering of one they had never seen, with never a thought of the terrible suffering of this poor old woman in their own household.

midst of so much that is evil and corrupt, it is harder to think of only what is pure and true; little faults creep in more easily because they seem so little and insignificant compared with the sin and darkness around. Besides there is no standard of morality, no ideal for nobler living, to be found outside of what we bring.

And it is for this side of the life here that we most need the prayers of the church, and that, as they plan and work for our comfort and happiness, our friends may not forget this greater need, so that nothing of these deadening influences may taint or mar the life that must be a constant witness or dim the light that must burn brightly to penetrate this darkness of sin.

VILLAGE TOURING IN BUSRAH.

MRS. M. C. VOGEL.

A few times in my life I had found out that there is nothing like taking the bull by the horns. After two weeks of being introduced to the people of Busrah, I cast about for a chance to enter among the Arabs in their homes. Therefore one bright morning Jasmine, our Bible-woman, and I went on a tour. After we had landed in a deep mud-bank with our boat, we balanced ourselves gracefully up into a beautiful palm-garden, and walked about for a half hour in what was once perhaps Eden, over bridges invented also in that age, and among a wild profusion of natural glory. The bridges were palm-trunks, about nine feet long, and slippery to an extreme, and as Jasmine was timid, I made her hold on to my skirt and counted



BUSRAH CANAL, PASSING DATE GROVES.

right, left, right, left, till we were over. Once across we looked at each other like two heroes, full of courage to go through still greater ordeals.

Thus we entered the village before us. My little handbag soon drew the attention of the people. I told them it contained medicine, at which magic word each discovered an ailment, and the door was opened. After we had seen and treated a number of sick we sat down in a clean mud-hut in the barn-yard of a poor farmer. After taking off my hat and bringing cool water for hands and face, they asked us to rest in the shade, while each ran to her task to prepare the meal for the strangers.

The people whom we had met along the road had spread the news of our coming and in flocked the lame, the blind, the halt and all afflicted with divers diseases, even those possessed. What a sight it was! How I realized my helplessness, for I knew the medicine would cure but few, might only relieve a few more, but would satisfy most. Such scenes of the East make the Bible history appear as if it had happened yesterday, and we see Christ standing thronged by the sick and soul-starved people. Also here in this little village was an opportunity to bid them drink of the fountain of life. Was it appreciated? Yes. We found willing listeners and responsive hearts to our talks. Naturally they are not able to grasp all that we tell them but we succeeded in making them understand how the Word of God was made incarnate, for most of them know from the Koran that Jesus is the Word.

While we rejoiced in our hearts at having so much freedom to speak, they began to tell us how much more we know than they, that we can read and write languages but that they have nothing but the daily drudgery without a break, without an elevating thought, knowing even of their own religion only so much as they are taught to repeat dumbly, but that our religion makes us good and wise. All this sounded like the outcry of an imprisoned soul. We were glad we had come for it seems it was not in vain, for now often some of the girls start at sunrise from the village and walk for hours to see and speak with us and urge us to come again soon. I really believe the yellow eye salve with which I so copiously anointed their eyes has acted on their hearts. The day is come when the Eastern woman no longer shuns the company of her Christian sister.

AYESHA AT HOME.

BY *LUSIEK ESHO.

When we compare the customs of the Arab women with the customs of us of Turkish birth, we observe a great difference. 1. With regard to salutations. When one meets another the first questions asked if it is morning, are: How have you morninged? How are you? How is your condition? How is your constitution? How is the manager of your household? How is your daughter? And your son? And your mother, and grandmother, and father? And the answers follow in quick succession:—Well, happy, as Allah wills, Praise to Allah, Allah give you peace, Allah satisfy you, etc., etc. etc., in endless round each in turn two or three times over, and to each question belongs its special reply. 2. With regard to the etiquette of calling. If the woman be of the middle class, or lower, she visits her people or her friends by day after she has completed her work. She takes her sewing with her and if it be morning she returns before noon to prepare the meal, or if afternoon she returns before sunset to prepare supper for her lord. But the women of the sheikhs and of the higher class never leave their houses except by night, for the purpose of visiting their relatives or friends, for it is regarded a great disgrace among them to appear by day. Only those of lower station visit these by day. To each visitor is presented coffee and Muscat sweets, or perhaps crisp bread fried in fat, or dates and sugar dainties. If the visitors be of the wealthy, or intimate, and if the visit be after a long interval, she is anointed with rose-water and incense is burned for her, and for all those present. Coffee is always ready with dates and various sweets, or perhaps an infusion of senna in place of tea.

If the woman be aged, even though of the sheikh's family, it is not regarded a disgrace to leave the house by day, though even then such a one is timid and ashamed of her boldness. If the visitor enters and a meal be ready and the women already around the platter, she must partake, for a failure to do so is regarded as a shame and a disgrace, be she never so satisfied, and would indicate enmity and a desire to offend her host. If the newcomer be from a distant place, and a close friend, she may remain, eating and drinking, eight or ten days, whereupon she is permitted to return to her home. So to all, be the hosts ever so rich or ever so poor.

The rich who have no work to do, spend much time in sleep, but the poorer are ceaselessly occupied with household duties, among

* Lusiek is the wife of Mu'allim Elias, the Arabic teacher, and is a native of Mardin, Turkey.

which not the least is the bringing of water on their backs from the spring. Clothing to be washed is taken to the spring, and for soap they are vigorously rubbed in with mud, except the white clothes of the husband, which are honored with a bit of soap and cold water. Some wash the clothing in sea-water, regarding it as of greater cleansing power. Once a month they bathe at the spring, smearing their bodies first with Rifa mud and palm fiber. The former is cheaper than Katif mud, being about two cents for three pounds. Only the wealthy can afford the Katif mud, as it ranges from four to five cents for the same quantity, and has a sweeter odor, and becomes soft and frothy like butter. If one be afflicted with bowel trouble, this same mud is taken, strained through a cloth, of which resulting water the sick one drinks. Nor is this all the mud can do. After careful sifting, it is rubbed into the hair and wetted, and behold, a beautiful foam appears. The hair is dressed once a week, only on Fridays, when it is copiously smeared with fat or butter, and between each braid anointed with saffron water, and incense oil, or henna and myrtle juice, etc. Then the hair is divided, four braids in either side and eight in the rear, and on each braid are hung amulets and charms. If the woman be the second or third wife, at her turn she arrays herself in the choicest garments, dyes her feet and hands with henna, dons her gold and silver ornaments, necklaces, bracelets, earrings, anklets, nose-ring, and finger-rings, that if possible she may supplant her rivals in her husband's affections.

THE SEQUEL TO THE TRIBUTE.

Our last quarterly published an article which gave well-deserved credit to the native helpers of the Arabian Mission, our colporteurs and assistants. Let us look into their homes. Who is that busy little woman, surrounded by a group of children ranging in age from an infant to a boy of nine? She is the tireless mother, the anxious house-wife who has taken up a trade by which she may be able to help support the family of six. We hear her at sunrise, doing her washing, sewing on a hand-machine or preparing the food for the day, that she may be free later to attend to her sickly children, and to the sewing for which she expects a few cents. For the oil in the cruse is low and the flour but a handful and there are hungry mouths to fill.

Does she get discouraged? We hardly think so when we look at her bright, smiling face, laughing with her children. Whirrrrr goes the hand-machine. Now she bites off a thread, and again she places a

stitch, and in a trice, at the first sign of the visitor she goes preparing coffee, not heeding the protest, for hospitality is one of the greatest virtues in this country. The visitor wants a little practice in the language and again the little woman turns from her task and patiently goes over the difficult places with the student. And is this all?

Before the visitor leaves she tells her to come around on such a day, and she will be ready to introduce her into a new Arab home, and "bring your hymn-book," she says, "for they like singing." At the appointed day we find her ready, baby on one arm, Bible under the other, a hopeful clinging to her skirt. The people welcome her gladly as we enter the women's meeting-room, and after she has introduced her friend to rich and poor, she is asked to read from her book. With her native fluency of speech, and with a heart full of sympathy, acquired in life's hard school, she expounds the Word. I have seen people ask her time and again to come on a certain day when they may not be disturbed by idle questioners. How she rejoices on her way home to have knocked on the hearts of these light-seeking people. Now, surely, this is enough for a helper's wife to do. But, no.

It is about nine at night and she knows the Khatoun (lady) is



PASTOR GERJIS AND FAMILY — BAHREIN.

still studying. Almost noiselessly she slips upstairs to give the student an hour of undisturbed conversation, for the children are asleep and their father is with them. After she descends as noiselessly as she came and the bright light of her love and self-denial has shed its beams into the heart of her fellow-missionary. Brave wives of our colporteurs and helpers at the front, they bear the heat and the burden of the struggle as well as any of us and perhaps more so, for we live in comparative comfort.

God bless every one of them, and may prayers at home go up for them, as well as for the missionaries.



BAZAAR AT AMARA ON STATION ON THE TIGRIS, 150 MILES ABOVE B'URAH.

INLAND ARABIA—A FOOthold FOR EVANGELISTIC WORK.

BY REV. JAMES CANTINE.

Travel in Eastern Arabia, so far as regards the native, is comparatively easy. Some survival of the world-famed reputation of the Arab for hospitality still makes it the custom for the local sheikhs to give entertainment to strangers. We are constantly making use of this in our mission touring, but at best it only provides for a limited stay of a day or two at one place, and there are obvious disadvantages to being continually under the observation of one's host. We have, therefore, for some time been seeking throughout our large field, opportunities for owning our own houses in the inland towns; and at Nachl, in Oman, purchased with the B.L.M.A.S grant, is the first of these permanent centres of evangelistic effort.

Nachl, meaning *date trees*, is the most central of the large cities of south-eastern Arabia, and the easiest to reach from Muscat. None of the narrow stifling valleys have to be followed nor the high rocky divides crossed, that make our donkey or camel travel in Oman so difficult. At the foot of a high range of mountains, where numerous and never-failing springs make possible its hundreds of terraced gardens, it looks out over twenty or thirty miles of gently-sloping plain, dotted here and there with the dark-green masses that betoken vegetation and villages, and stretching down to the sea itself. By it goes the most practicable road to the Green Mountains, 8,000 ft. high, to which our thoughts so often turn during our long burning summers.

The people of Nachl, as a whole, belong to neither of the great traditionally hostile factions of this region. Many of the wealthy families of Muscat have property and spend part of the summer there, and their nearness to the latter town has given most of them opportunity to see and in a measure become acquainted with the foreigner. All this has made us think this city the most approachable of any in Southern Arabia. And yet the Arab—but perhaps this is true of every race—has a deep-rooted antipathy to an alien owning land in his midst. The Sultan at Muscat has again and again prevented Christians from buying property in that town, and presumably would dislike in greater degree to see one of that religion settled inland beyond his daily oversight. As regards Nachl, it is only by a providential combination of circumstances and after years of gradually familiarizing the people with our purpose that we at last own our house there. When the first missionary journey was made, over ten years ago, the Christians had to sleep under a large tree outside the gate. After that we were received by the sheikh and given accommodation for a day or two each year. Then through the kindness

of a Persian merchant in Muscat, we used his house for longer visits. And at last our colporteur, after spending an entire summer in the above dwelling, could, through a close friendship with the brother of the ruling sheikh, set in motion the Oriental preliminaries necessary for such a bargain, and finally obtain possession of a very suitable little house on the outskirts of the town.

This foothold in Nachl has long been the desire of our hearts, and we now have stimulating us to further effort His signal proof of how God blesses careful, continuous, prayerful effort to the overcoming of great difficulties.

Last summer our colporteur with his family spent several months there; his Scripture sales were among the hundreds; we saw during a brief visit a fair and attentive audience gathered for a Sunday service, and from the number of Arabs constantly visiting the house we feel that these opportunities for acquainting the Moslems with Christian life and practice must do much towards preparing their hearts for the reception of Christian truth. The patrons of the Bible Lands Missions Aid Society, and the friends of evangelistic work among Moslems will rejoice with us in the gaining of this vantage point for the conquest of Arabia.—From "*The Star in the East.*"

of some sort indeed is manifestly a possibility

The city is fairly tranquil to-night. Nothing has been heard from Salonika

Only eight deputies attended at the Chamber to-day. This number did not constitute a quorum. It was decided to appeal to the Deputies through the newspapers to attend to-morrow.

LONDON, April 15. -Despatches from Constantinople give what professes to be a definite list of the Ministry. The Times correspondent, however, says that the acceptance of some of the appointees is doubtful, including that of Rifaat Pasha as Minister of Foreign Affairs.

It seems certain, however, that the following, in addition to Tewfik Pasha and Edhem Pasha, will take office; Hadji Emin Bey, Minister of Marine; Hassan Fehmi, Minister of Justice; Nouri Bey, Minister of Finance; Zihni Pasha, President of the Council of State; Mavrocordato Effendi, Minister of Agriculture, and Zia-ed-Din, Sheik-ul-Islam.

In reference to the repudiation of its officers by the First Army Corps the Times correspondent says that most of the battalions expelled or imprisoned almost all their officers who passed through the military school and are now under the command of officers who have risen from the ranks or non-commissioned officers. The attitude of the troops toward school trained officers is extremely hostile. It is doubtful whether the Minister of War will be able to induce them to accept for some time to come any officers suspected of sympathy with the Committee of Union and Progress.

The Constantinople correspondent of the Telegraph cites in evidence of the religious side of the revolution the following statement made to him by one of the agitators in St. Sophia Square on Tuesday:

"You see," said the informant, "we wish the application of the holy law. If a person kills it is death, if he steals it is amputation of a hand. Then all will go well. Now the law is not applied. We have asked for it, but our request has not been taken under consideration. Also it is possible that the soldiers may be forbidden to pray."

The correspondent said he was much surprised to hear that, and that it was incredible that Moslem soldiers should be forbidden to pray in Turkey when full liberty was allowed them in the territories of Christian nations like England and France.

"Yes," said the informant, "you are Christians. You have a religion, while our Government has none. Ahmed Riza has none, nor his friends. They are Freemasons. We do not wish to be governed by such."

The correspondent, who talked with several groups of revolutionists, says he found the same views everywhere.

The Salonika correspondent of the Daily Mail says there is no present indication of the revolt spreading to that place. Everything is quiet there.

According to the Constantinople correspondent of the Daily Mail forty-five soldiers are now in the hospital as the result of faithful troops firing on the mutineers from the Ministry of War on Tuesday.

A mob sacked the offices of the Committee of Union and Progress to-day.

LONDON, April 14.—Private telegrams from Constantinople report that order has been restored there. Cheering soldiers, with bands playing, accompanied Edhem Pasha, the new Minister of War, from the Yildiz Kiosk to Stamboul.

A despatch from Constantinople via Vienna states that the Sultan's principal secretary read to-day to the Chamber an irade announcing that a new Ministry was being formed, and that measures had been taken to preserve order and insure security throughout the country. The irade also announced that the troops who took part in yesterday's demonstrations had been pardoned.

Further, it was announced that the Sheri law had been established, which consists of the ancient Mohammedan civil and religious laws, based upon the Koran and tradition. The Sultan, accordingly, exhorts the troops to return to their barracks and the people to return to their various occupations.

The Chamber greeted the Sultan's message with cheers for the Sultan.

To-day's despatches make it clear that the Turkish revolt is in favor of the liberals and not the reactionaries, and that it was directed chiefly against the hierarchy established by the faction into which the Young Turk Committee of Union and Progress had developed.

Ismail Kemal Bey, leader of the Liberal Union party, will be president of Parliament, in accordance with the revolters' demands. Zobrah, another Liberal leader, will be the vice-president. Order prevails for the moment, but the outcome of the complete political confusion, which involves the entire country, is still uncertain.

BERLIN, April 14. It is noteworthy that many German newspapers attribute the trouble in Constantinople to British machinations. They say that Great Britain, dissatisfied with the later developments of the Young Turks' policy, started the present movement in order to overthrow the Constantinople committee and restore Kiamil Pasha as the most prominent Anglophil. Such headlines as "Britain stands behind the rebels" appear over many despatches.

The Constantinople correspondent of the Vossische Zeitung reports that the garrisons of Albania are in a ferment and that plots have been discovered in Aleppo, Damascus, Uskub and Dibra.

Envers Bey, military attaché of the Turkish Embassy in Berlin, who played a prominent rôle in the original Young Turkish movement, said to-day in the course of an interview, that the occurrences at Constantinople indicate a revolt and not a revolution. The revolt, he said, had been instigated by a society, called The Union, which was still more radical than the Young Turks.

He added that he had been informed that the garde de corps and the second army corps had left Adrianople on special trains for Stamboul for the purpose of attacking the two battalions which revolted yesterday and which have taken up a position in front of the Parliament buildings. A desperate battle, Envers Bey thought, might be expected on the arrival of the Adrianople troops in Constantinople.

CHURCH BURNED SECOND TIME.

Incendiarics Twice in Six Months Take Revenge on Night Rider Opponents.

HOPKINSVILLE, Ky., April 14.—Bloodhounds were taken from Hopkinsville to Caldwell county to-day to track persons who last night burned the Good Spring Presbyterian Church.

Exactly six months ago the Good Spring church was burned. Incendiarism was suspected, but there was no evidence. The congregation sawed timber, hauled logs and rebuilt on the same site. The church was ready for the last coat of paint when the torch was applied last night.

The people have been outspoken against night rider lawlessness and their stand, they think, angered the incendiaries.

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PRICE TWO CENTS.

WED. REVOLUTION NOT REACTION

LIBERAL PARTY TRIUMPHS OVER YOUNG TURKS.

Sultan Seems to Be Doing Everything and Troops and Parliament Cheer Him, but New Faction in Power Favors the Constitution—The Tewfik Ministry.

Special Cable Despatches to THE SUN.

CONSTANTINOPLE, April 14.—Tewfik Pasha was installed as Grand Vizier this afternoon and most of the troops returned to their barracks, satisfied that their demands had been granted. The city, however, is in a state of anarchy, tempered only by the moderation and good nature of the soldiers.

Mobs completely destroyed to-day the offices and their contents of the Shuraiummet and the Tanin, organs of the Committee of Union and Progress. The only object of deliberate violence was the clubhouse of Turkish women, at which a fusillade was fired. There were no casualties.

There have been perhaps a score of scattered tragedies due to indiscriminate rifle firing by troops in celebration of the success of the mutiny.

The censorship has been partially removed and it is possible now to transmit an account of the origin and significance of the revolt. The movement has not been reactionary in any but a religious sense. The revolutionists are even more ardent supporters of the Constitution than the Committee of Union and Progress itself. The instigators of the military uprising probably include some reactionaries, but the chief motives of the rebellion were of a religious nature.

The men who have secured control of the Committee of Union and Progress since the revolution of last July were suspected of anti-Mohammedan tendencies as well as of an intention to establish a political dictatorship. The Government which succeeded that of Kiamil Pasha announced its intention to enroll Christians as well as Moslem conscripts in the army.

Heretofore the army had been composed exclusively of Mohammedans, and Christians were compelled to pay a tax in lieu of military service. Many Armenians and other Christians recently announced their preference for serving time as conscript in order to escape the heavy tax and the Government accepted the alternative. It was impossible to organize exclusively Christian regiments, and the idea that Christians would be quartered among them was instantly resented by the Mohammedan troops.

This and other non-sectarian action by the authorities gave the religious fanatics and other agitators an excuse for raising the charge that the foundations of Islam were being undermined. No alarm could have been more potent in arousing the Turkish soldiers to any extreme of action. They responded instantly and almost unanimously, especially when instructions came that they must be prepared to obey orders to fire on their coreligionists if necessary.

The Committee of Union and Progress and the highest authorities of the Government were well aware of the agitation, but they knew they could rely almost without exception on the support of the officers. They utterly miscalculated when they assumed that the officers could control the rank and file. Yesterday's revolt was a complete surprise and the resulting situation is perhaps without precedent in any country.

News comes to-day that the Second Army Corps at Adrianople has declared in favor of the movement and that the branch there of the Committee of Union and Progress has been dissolved. The bulk of the rank and file of the army has therefore overthrown the Government and has now returned to its barracks after an astonishingly small indulgence in violence or excesses.

It is obviously impossible that the former officers can again command the troops with any degree of authority and the provisional government that was organized to-day is at its wits' end as to how it is to deal with the unique situation.

Not a single officer, so far as is known, took part in yesterday's revolt. A plain sergeant acted as commander in chief and his orders were implicitly obeyed. Ordinary discipline was absent, and to some extent the mutineers followed their individual wills, but on the whole they showed remarkable restraint.

A large section of the troops went to the Yildiz Kiosk this morning and cheered the Sultan, who appeared at a window and addressed them as "My children." He declared that their demands had been granted and that the Shari or Islamic law should prevail. He advised them to return quickly to their ordinary duties. They shouted with wild enthusiasm and some of them fired a feu de joie, whereupon the Sultan whisked out of sight.

They had demanded the restoration of Grand Vizier Kiamil Pasha, and it is understood that Tewfik Pasha's appointment is only temporary, as is also that of Edhem Pasha as Minister of War. Nazim Pasha, now commanding at Saloniki, who is very popular with the troops, will probably succeed Edhem Pasha.

Tewfik Pasha had a respectable and rather colorless record. His sympathies are more pro-German than pro-British, and in this respect he is open to some suspicion among sincere supporters of the Constitution who resented the dominance of German influence in the old régime.

Kiamil Pasha's return to power would have the opposite significance. Hence there is a feeling that foreign machinations may be involved in the present situation. There can be little doubt that the leaders of the Liberal Union party were chiefly concerned in organizing yesterday's coup d'état, which was much more carefully prepared than its actual execution would indicate. It cannot be too strongly emphasized that they are staunch supporters of the Constitution.

One of the most interesting mysteries of the situation is the real feelings of the Sultan. His religious influence has been strengthened, but his return to political absolutism has apparently been rendered impossible by yesterday's demonstration. The latter conclusion may be premature, however, for anything may happen in a situation like the present. Dictatorship

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THE REGENERATION OF TURKEY

For many months after the proclamation of the Constitution there was a feeling among the leaders of the new Turkey that the work of regeneration should be carried through of their own bat. The patriotic current set so strongly that it was thought possible to make the many changes that were necessary without the help of outside experts...

Will this suffice? The complaint is heard on all sides that the proper functionaries are not forthcoming. The Wall of Damascus is the latest to make it to me. It is all very well to have European advisers in Constantinople, but if the officials remaining in the provinces to carry out the policies of the central Government...

For the moment my duties has been to find out what has been accomplished in the central Government. There the work of regeneration has been proceeding from the top to the bottom. After the change of Sultan and the reorganization of the Ministry the various departments have been taken in hand...

This proper division of executive power is being hand in hand with a strengthening of the central authority. Mohammedan States in the past have all derived from too extended a delegation of power to provincial Governors. As long as the tribute or revenue flowed into the coffers of the Caliph or Sultan little concern was exhibited for the welfare of the provinces...

The next step has been to reform the various Ministries. Wherever this has been taken in hand seriously it has naturally occasioned much ill feeling. Many of the Government offices in Constantinople were so overcrowded that there was little room to be done by each individual. I am assured that the capital is filled with more than ten times the number of functionaries who have fallen unwilling victims to this housecleaning...

are quite out of keeping with the most necessary expenses. In Damascus the railroad facilities with Haila have, it is true, increased the volume of business, but at the same time they have made it possible to export that which formerly served to nourish the population and as a consequence food has risen greatly...

The most effective reorganization has taken place in the Ministry of Finance. Javid Pasha, the Minister, belongs to the Dönmech of Salonica (Greek converts to Mohammedanism). He is assisted by a noted French economist, M. Laurent, and a commission composed of Messrs. Joly, Stenz, Graves, Malosa, Vtalis Efendi, Abdurrahman Bey and Atha Bey. Javid has taken into his office the best men trained in the Banque Agricole, which was founded twenty-four years ago by Jemal Bey...

The Department of Posts and Telegraphs is dependent upon the Ministry of Finance. Happily a Belgian, M. Sterpin, has accepted the directorship after it had been refused by Sabah Pasha, the late efficient head of the post office in Egypt. The reorganization here is complicated by the existence of the foreign post offices in some of the principal cities of the empire. As yet the change is visible, and it will take much time before the old conditions can be reversed, as they surely must be. There is absolutely no certainty when a letter will arrive when once it is put into a Turkish letter box, or even whether it will reach its destination at all...

The fiscal conditions are of course a pricking thorn in the side of the Young Turks, just as are the European regulations. It is easy to see that their amour propre is compromised, as both are too evident signs of administrative inferiority, but it would be absolute folly on the part of the European Governments to waive their postal privileges—which are not only a source of income but a necessity—until a real change is evident in the Turkish officials and a sufficient proof afforded of more administrative efficiency.

In the customs department an Englishman, Mr. Crawford, has been attached to the director, Siri Bey, as counsellor. The results of their combined efforts are said to be quite satisfactory, as the receipts have increased as much as 17 per cent. The increase of the tax on imports from 10 to 15 per cent seems assured, as all the Powers have given their consent. This further success tends manifestly to increase the prestige of the Young Turks, though it will tend to lighten still further the cost of living as so many of the necessities of life have to be imported. There are many anomalies in the Turkish customs laws which strike the stranger as very peculiar and which demand rectification in some way.

There are three State departments in which the ordinary difficulties are encountered, but these departments are bound to run counter to religious prejudices and to social customs which have been honored by centuries of observance. The first is that of the Evkaf or pious foundations—the heavy mortmain that encumbers all Mohammedan countries. The term "pious foundations" does not really coincide with the Mohammedan term, as the latter includes foundations for individuals as well as for institutions. These foundations, by which Mohammedans set great store, have been sadly compromised by the officials in Constantinople and proper registers have never been kept. Hamada Pasha, the Minister, occupied a similar position in Egypt, where he succeeded so well that it has been called to Constantinople. It is his idea to turn this mortmain into ordinary property and to centralize all the various foundations into a sort of "Banque Foncière" the revenues of which shall be applied for the purposes intended by the founders. Unfortunately this mortmain is protected by a religious sanction, and the susceptibilities of the pious are apt to be aggrieved and a weapon given to the reactionaries with which to strike at the Young Turks.

State regarded as a theocracy. It is the old law of Islam as developed by the Ulema. Though it has much to commend it as the law of a purely Mohammedan community, many of its provisions and much of its spirit are unfit for a modern State in which the faithful and the Ghilour are to live side by side, and in the point of fact modern Turkish legislation has on paper at least broken through many of its most cherished principles. In 1840 a modern penal code was promulgated and mixed tribunals established in two or three large centres. The Hatt-i Humayun of 1856 obliterated all difference before the law between Moslem and non-Moslem, but the spirit of the Moslem public has not been changed; it still holds dear to the Sheriat, and the parole of the counter revolution in April was "Save the Sheriat!" It is freely asserted by competent authorities in Turkey that were the Sheriat to be applied to the non-Moslem it would be impossible for the non-Moslem. The penal and the commercial codes now in vogue cannot be harmonized with the Sheriat. There are four chief schools of Mohammedan law: Turkey follows the so-called Hanefite development. Talat Bey, Minister of the Interior, has had the curious idea that this harmonization can be brought out by codifying all four developments and selecting those points that agree best with modern requirements. But it is not in its individual enactments that any one form of Mohammedan law is at fault. It is so in its spirit, which places the non-believer in a status of inferiority as regards the acceptability of his testimony before the law. Unless the spirit of Islam has changed in this respect a radical reorganization of justice is impossible.

It is true that the captulations and other decrees establishing consular law courts and the invariability of the domestic justice of European are strange anomalies in a modern State; but it is the reasoned judgment of all non-Turks with whom I have spoken that it would be folly on the part of the non-Mohammedan Powers to relinquish these safeguards. In this respect Constantinople is very different from the interior. Such a relinquishment might be possible there, where the eyes of Europe may see what is done, but in the provinces it would be inviting danger of the worst kind; for Mohammedan sentiment is extremely strong in the interior, and I am assured that it would be most difficult to obtain justice for a non-Mohammedan in a case against a person belonging to the Judge's own faith. RICHARD GOTTHEIL, DAMASCUS, November 1.

THE PROBLEM OF LIVING. Increasing Population and Trade Unions Complicate It.

To THE EDITOR OF THE SUN.—Sir: In reply to the question, "What is the cause of the increased cost of living?" I will say that it is largely due to the "demand and supply" theory. The consumer is increasing more rapidly than the producer. Food production is not keeping pace with the growth of population. Each year we pay a higher price and accept a less excellent quality. The present year is worse than the last, the next will be worse than the present, and each successive following year will see this continue. J. J. Hill says that in a few years we will be importing wheat. President Bryan of the packers' association, that eventually we will be importing meat.

Let us now study the conditions and causes. Last year in going through the country I saw many women (some pretty old ones, too) at work assisting in husking and hauling in corn. On inquiry why this was I was told that it was impossible to get hands and the farmers were obliged to put it in largely due to the "demand and supply" theory. The farmer's hired man, who was a member of the farmer's family, is rapidly becoming a story of the past, and the little tenant house for a married farmland which is found on every good sized farm is now generally vacant or occupied by some one not engaged in farm work. For several years farm help has each year been getting more difficult to obtain, until it is said that a man can now scarcely find work unless he is strong handed in his own family.

This condition may not apply exactly to all the country, but a scarcity of farmhands exists from the Atlantic to farthest Kansas. Secretary Wilson says "the failure of the American farmer to get out of his acreage the amount of yield he should is due to a lack of knowledge of improved methods, and while this is true to some extent it is largely due to the inefficient help to put both old and new methods into practice. I think that about double the number of men occupied in agriculture could be profitably employed on the acreage now under cultivation in the United States, and easing off of labor in the fields would give more time to attend to poultry, dairy and orchard products, which are now rapidly approaching and will eventually take the place of the grain crops."

The American Federation of Labor and its allied unions are mainly responsible for this scarcity of farm labor. They have convinced the majority of Cleveland, Toledo, and Chicago, and beguiled by this men would rather be out of employment a great part of the time in the city and suffer than accept the best wages the farmer can afford to offer them. In confirmation of this I will quote a press dispatch which appeared in the "Sun" of 11-27-08.

CLEVELAND, February 18.—Organized labor throughout the United States has started a move for the seven hour day in all lines of work. Harry D. Thomas, secretary of the Cleveland Trades and Labor Council and of the Ohio Federation of Labor, announced to-day that the agitator for the day was but a compromise of the larger movement. The ultimate end is to reduce the hours of labor until it means only a few cents more necessary to employ all. Only in this event, the farmer can workmen share with their employers in the benefits of time and labor saving machinery.

Such teaching causes "the man with the hoe" to look on the city as an El Dorado. According to this prospective eight or ten men can produce as much produce what was the normal output for one, increasing the price thereof eight or ten fold and correspondingly adding to "the increased cost of living."

That prospective increased price of output above mentioned troubles us to some extent at it is largely due to the degree in food cost, but the principle is sound. Abundance is the great desideratum, the universal blessing, and if we would have it we must have it. It is not a matter of working whenever, wherever and as much as we please. There should be no restriction of industry except such as is provided by law for the conservation of health, for union restriction of industry is restraint of production, restraint of production causes poverty, scarcity of causes poverty and suffering. PRO BONO OMNIBUS, HARRISBURG, Pa., December 11.

Pruning the Language. To THE EDITOR OF THE SUN.—Sir: The regular and not unfamiliar luss is an oral offence to the use of words which make its capital offence to the word "classy" means "of good quality"; the word "conservative" when one means "not exaggerated"; the word "executive" when one means "decent" or "respectable" in connection with clubs?

Life imprisonment is enough to be meted out to those who are so fond of dropping the word "should" from the subjunctive mode. Various manhandled and crippled dictionaries are dumb. They would make the original compilers turn in their graves. G. NOBLE, BOEHR, December 11.

The Discriminating Reader. To THE EDITOR OF THE SUN.—Sir: 1skdp: All Christmas text printed with more than his share of black ink or any share of colored. All ditto illustrated illuminations. All ditto illustrated with sketches colored out of a child's paint box by the owner of the same. Everything by university presidents except the late president of Harvard. All fiction entitled the something-ing of somebody. (Of late) C. W. Elliot. NEW YORK, December 11.

A City Hall Industry. Greensburg Correspondence Indianapolis News. This council is a new industry in the City Hall. It is the council as its last session granted E. St. John the use of the City Hall basement for one year for the purpose of raising mushrooms. In the Small Rooms. The Clock—Cuckoo, cuckoo, cuckoo! The Man—Great Scott! 't' bird got hiccup too!

THE TRUTH ABOUT
THE ARMENIAN MASSACRES.

“WHOSO SHEDDETH BLOOD.”

“ And though they take our life,
Goods, honor, children, wife,
Yet is their profit small ;
These things shall vanish all,
The City of God remaineth.”

BY

DIANA AGABEG APCAR.

YOKOHAMA :
THE “JAPAN GAZETTE,” PRESS.

1910.



A WIDOW, HER THREE CHILDREN, AND THE
RUINS OF HER FORMER HOME
NEAR MARASH.

THE TRUTH ABOUT THE ARMENIAN MASSACRES.

“ And though they take our life,
Goods, honor, children, wife,
Yet is their profit small ;
These things shall vanish all,
The City of God remaineth.”

In that eternal city of God whither we are all wending our way, whither we shall all have to take our journey, each in his appointed time, when the hand of Azrael shall have knocked on the portals of our mortal body : in that eternal city of God, we know that there is no respect of persons—Caesar and Jacques bon-homme, Dives and Lazarus, all stand equal. Therefore I am comforted to think that the meanest martyred Armenian peasant shall have that justice there which has been denied him here.

Mentally and spiritually I have dived into the deepest bitterest depths of this most grievous question, of my unfortunate race groaning and bleeding under the yoke of the world's cruellest and fiercest oppressors. Hope had shudderingly wept with face turned to the earth, but out of the bitterest, deepest depths, I have come forth strengthened, as I remember

“ The city of God remaineth.”

And this much I know, that God is mightier than the oppressor, and mightier than those who have combined to shield the oppressor in his iniquity. Assured in this knowledge, I have prepared my balance sheet, and on its page it is written thus.

The blood of our murdered sisters and brothers is crying up to God from the blood-soaked soil of our fathers. The voices of the counsels for the defense have been spread over the earth, but the voice of the counsel for the

prosecution has gone up to heaven. Heart be still. Be patient in the bitterness of thy soul. The voice of the counsel for the prosecution riseth up, above all the voices of all the counsels for the defense, and the just Judge sitteth on His eternal throne.

Over the march of Time, through Past, Present and Future, like the roll of a martial drum, the great anthem hath risen, it riseth, it shall rise:—Thou art the Lord and Creator of all; the Judge of the living and the dead.

Judge Lord! for Thy servants wait on Thy Judgement.

Extract from a missionary's letter:—

“At Missis most of the men were butchered, and twenty-five village girls, who were offered their lives by the Bashi-bazouks, rather than deny their faith chose to remain in the burning house, where some 200 had taken refuge; and, plaiting their long hair together, so that they were bound to one another, lest the heart of one weaker than the rest might fail her, all perished in the flames and entered the presence of God together!”

“Mountain villages were wiped out, only one Armenian man escaped in Antioch; the streets of Adana were piled thick with dead and dying; the waves of the bay washed hundreds of corpses ashore (in all stages of mutilation) and the fair, waving plains around were strewn with the bodies of thousands of men who came down from the mountains to gather in the harvests. They had been shot down like rabbits, hunted with dogs in the long grass, and lay as on a battlefield, till travellers said no vultures were to be seen in the mountains, as these birds of prey found daintier fare on the plains.”

Extract from Mr. James Creelman's article in *Fearson's Magazine*, “Will Christendom Remain Silent”:—

The whole city was in a thrill of excitement on Wednesday morning. All Moslems appeared in white turbans—a dreadful signal that Christians have learned to understand—a Turkish mob gathered in the street near the Armenian shops, armed with knives and clubs, which they tried to hide under their coats. The Armenians began to close their shops. The Turks put marks on their own shutters to distinguish them from the property of Christians—another fearful sign.

Soon the narrow streets of Adana were filled with screaming, armed mobs, all moving towards the Armenian bazaars, the finest shops in the city. All wore white turbans and all were armed. The

rush of their feet and the angry roar of their voices could be heard for a great distance. They brandished daggers, pistols and clubs. The crush of their bodies almost filled the streets from wall to wall. One mob was led by a mullah, or Moslem priest, in a huge green turban. Another followed a mullah who shook a green banner and cursed all Christians. Butchers waved sharp cleavers, carpenters held aloft their axes and knives. Some chanted verses from the Koran, some shrieked for vengeance, others called for the looting of the shops. Soon the street of the Armenian bazaars was packed with a raving, furious multitude of Turks, Arabs, Circassians, Afghans, the most ignorant, fanatical and blood-thirsty mob that the world could furnish, faces contorted with rage, eyes blazing and voices swelling shriller every moment.

Ordinary Armenians withdrew from that spectacle. The oath-bound secret soldiers of the Fedayee gathered in the middle of the market-place. Their young, boyish captain, with his long blond hair streaming from under a red-topped cap, stood among them, white-faced but resolute. He called upon them to show themselves to be true Armenians and true Christians.

The Moslem mob pressed closer and closer. It howled and leaped in the air.

Suddenly a few Armenian shops were attacked, the crashing of shutters was heard, and the mob began the work of looting.

Instantly the Fedayee began firing their revolvers in the air. At this the mob surged forward and began a general pillage of the Armenian shops.

Under the direction of their leader, the members of the Fedayee and their friends now fought a regular battle in defence of the Armenian quarter. They posted marksmen in the windows commanding strategic points. They threw up barricades in the streets. They poured volleys from the roofs. Scores of Moslems fell under this steady and careful fire. The mob wrecked many of the shops, but it could not penetrate into the Armenian residential quarter. As the young Armenians picked off their enemies the streets were red with Moslem blood.

There was no government left; the city was given up to anarchy, save where the consecrated Fedayee kept the Armenian quarter from invasion and slew Moslems without ceasing. Men claiming to be reservist soldiers received military rifles from the arsenal and at once joined the mob. The attack on the Armenians now became more terrible as the government rifles were brought into play, but they stood their ground; and in the midst of the battle squads of the Fedayee were sent even into the Turkish quarter to conduct Christian women and children to places of safety in the churches and schools.

In time the Moslems mounted roof-tops and climbed into the minarets of the mosques. They also took possession of a clock tower.

From these high points they were able to kill the Armenians with ease. The tide of battle seemed to be changing.

Then the long-haired captain of the Fedayee and a band of his most trusted comrades disguised themselves as Moslems by winding white turbans about their heads. They made their way to the nearest mosque, killed its keepers and, mounting the minaret, opened fire on the men in the other minarets and in the clock tower. For hours the battle in the air went on and roars of anger went up from the mob as it saw Moslem after Moslem fall in the minarets. When his ammunition was exhausted, the Armenian captain withdrew his men from the minaret, rejoined his comrades, took the turban from his head and, with his fair hair tangled about his face, resumed the battle in the streets.

It is said that this one Armenian fighter killed thirty-seven Turks with his own hands in a single place on the second day of the struggle and that at times his white, pinched face and blue eyes would light up as though he were inspired. Yet he was but a boy of twenty years who had closed his shoemaker's shop to teach Christian children in the Gregorian school, and then had abandoned his books and scholars to strike for liberty.

Extract from the statement of Babikian Effendi. Babikian Effendi was the Armenian deputy who went to Adana to investigate into the causes of the Massacre; he returned to Constantinople with a detailed report but died suddenly soon after his return:—

The massacre in Adana had two strong causes: reaction and tyranny. The joy of the July demonstrations had scarcely passed when, at the beginning of August, tyrannical tendencies began to appear. The former Mufti of Bakcheh went hither and thither declaring that liberty and the Constitution were the work of the Christians, that the Constitution was contrary to the Sheriat. In this way he stirred up Moslems against the Christians and the Constitution. In place of the joy which appeared among all classes during the first days of the Constitution, a spirit of revenge and enmity against non-Moslems began to spread.

As is evident from the official investigations, the personal interests of certain anti-constitutionalists were destroyed by the proclamation of liberty, and for this reason they opposed the Constitution. The names and the identity of these men are made clear in the papers which I have in my possession.

As a result of our investigation it became evident that the Bishop (Mushgh) had no share of responsibility for the massacre. In fact, in January Bishop Mushgh sent an official paper to the Government, and our investigations confirm its contents. Bishop Mushgh, even at that time, verbally made certain declarations to the Government and

said that an outbreak was likely to occur in the future, and strongly advised that precautionary measures be taken, but the statements of the Bishop were regarded as exaggerations, and it was not thought necessary to undertake any measures.

It is necessary to state here that Bishop Mushegh has now been completely exonerated from the charge of fermenting agitation.

What can we hope for from a people who not only know how to butcher and mutilate children under the agonized eyes of their mothers, but to pour the blood of the murdered child into the throat of its mother, and as they suffocate the mother with the blood of her own child to bid her drink the delicious drink ; who tear the children from the arms of their mothers, to saw and quarter them and then cram the heart and liver of the murdered child into the mouth of its mother telling her to eat the dainty morsel. Who force the putrid flesh from christian corpses into the mouths of living christians, telling then to regale themselves with the banquet of christian flesh. Who are satisfied that murdering christians secures their passport to heaven, that killing a christian is a pious work performed in the service of Allah, an act which Allah will reward.

“AND THEY FEARED WHEN THEY
HEARD THAT THEY WERE
ROMANS.”

Since history has begun to be written, the story of human persecution has always pivoted on one point, and if there could have been written records from immemorial times before history began to be written we are sure we would find that the tale of human persecution has pivoted on the same identical point.

The individual or nation whom time or chance has placed in a position of power has been the persecutor, the individual or nation whom time or chance has placed in a position of powerlessness has been the persecuted. Righteousness, Heroism, Courage, Magnanimity, Justice, Lovingkindness, Mercy—these finest and exalted qualities of human nature are what persecutor or persecutors have never been able to claim for their own, but the qualities they have displayed have always been the meanest and vilest that have debased human nature. Ferocity, Cowardice, Cruelty, Animosity, Treachery.

As invariably as Righteousness, Justice and Mercy, Courage and Magnanimity have gone together so invariably have Ferocity and Treachery, Cowardice and Cruelty gone hand in hand. No man dareth to persecute his fellowman unless chance and time have placed him in a position of power over the other ; his cruelty is therefore the other half of a veritable cowardice which is baser than the cowardice of the poltroon.

There are few of us who are not familiar with the story of the scourging and imprisonment of the great apostle Paul in Macedonia. Paul and his companion Silas were scourged and cast into prison by the magistrates of a city in Macedonia ; the punishment was unprovoked and unjustified, the victims had committed no crime or offence against the laws of the city, they had not injured or defrauded any man, their chastisement was as wanton, as it was unmerited and undeserved ; they were scourged and imprisoned for the gratification of the animosity of those in whose power chance and time had placed them, they were supposed to be Jews, as indeed they were by race and blood ; as Jews therefore they were members of a despised and subject nation ; the strength and glory of Israel had been levelled in the dust, and the magistrates of this particular city in Macedonia, at that time part of the Great Roman Empire, had nothing to fear for wantonly scourging and imprisoning Jews.

The mental and moral qualities of the apostle Paul have been revealed to us through his epistles and the book known as the "Acts of the Apostles." Previous to that vision in Damascus, Paul as we know was a rabid Jew of the Jews, burning with a fiery hatred against christianity; later when his misdirected energy was guided into the work of peace and lovingkindness, we see in him a man with a piercing and profound intellect, a monarch mind swaying and commanding the minds of men even to our day; a man with a devotion, energy and strength of character that unflinchingly and undaunted laboured in the service of Him whom he had elected as his Master; we see him in the thick of the fight, his face covered with blood and sweat and dust, but it is a face men have learned to reverence even to our day. Instinctively we feel that those magistrates whom time and chance had placed in power over him, were mentally and morally not only far from being his equals but immeasurably his inferiors; inflated with the pride of being born Romans, members of a powerful and governing nation, they despised him whom Nature had made their superior, and they had nothing to fear in the indulgence and gratification of their animosity towards a Jew. Their attitude, however, towards Paul and his companion changes when Paul claimed for themselves the rights of a Roman citizen, and "they feared when they heard that they were Romans."

As Jews, Paul and Silas could be subjected to wanton outrage, as Roman citizens, their persecutors feared for the indignities they had heaped upon them.

In reflecting upon the incalculable miseries and wholesale martyrdoms of my suffering race in Asiatic Turkey, this story of the Apostle Paul has been forcibly brought home to me. As in the case of the Apostle Paul, time and chance have placed them in the power of persecutors who are morally and intellectually immeasurably their inferiors, but who by reason of the power they possess

have never ceased from ravaging and oppressing them and working woe and desolation in their land.

Although the outrages to which Paul and Silas were subjected by the Roman magistrates were light and trifling in comparison to the indescribable horrors and agonies which the Turks have inflicted upon the Armenians, yet the principle which operated, and the moral to be derived from both, are the same.

The Roman magistrates who wantonly maltreated Paul and Silas feared only when they heard that those despised Jews were Roman citizens. The whole of the Armenian Massacres can be summed up in the words: The Turk has nothing to fear.

As information comes upon information, we know now that all through those horrible and fiendish scenes of carnage and destruction enacted in Cilicia, in which soldier and official and religious teacher took part, in which neighbour rose upon unsuspecting neighbour to slake his thirst for Christian blood and to fill his hunger for Christian possessions, all through those ghastly tragedies the word was passed through the Moslem hordes, "Do not touch the Europeans."

The Turks never withheld from slaughtering Europeans when they were helpless in their power; but the Europeans in Cilicia, in which term we must include to mean the Americans also, were a different sort of Europeans to those Europeans the Turk had slaughtered in times past; these Europeans had powerful governments at their back; therefore we must interpret that Pass-Parole to mean, "Do not touch the Christians with powerful governments at their back." The Turks feared just as the Roman magistrates feared, and they slaughtered the Armenians, just as the Roman magistrates scourged and cast Paul and Silas into prison when they supposed them to be Jews.

From the time of the conquests of the Macedonian Alexander until the last desperate stand made in Cilicia (the scene of the ghastly tragedy of April, 1909) the history of the Kingdom of Armenia presents one uniform tale ; whilst the people are defending their country from invaders on one side, they are being overrun by invaders from the other ; exhausted finally they are overcome in the fourteenth century, the death-knell of their independence is struck, and their last king goes away to die in a foreign country. From that time onward the people have been groaning under Moslem oppression with devastation and desolation following them. Unhappily the dawn of a better day has not come as yet.

Other Christian nations erstwhile under Turkish rule have been emancipated and their martyrdoms have come to an end, but the Armenians have been left to murder, woe and desolation to this day. The Powers of Europe have placed a far greater value upon Turkish railroads and concessions and spheres of influence in the Turkish Empire than upon the blood of a helpless christian race ; but Time has already begun to show that their policy has been an unwise one in their own interests.

In 1824 Byron started the movement which delivered Greece from Turkish oppression and slaughter : that unhappy genius has been condemned for the mis-use of his own life, but to his honor it can be said that he most nobly and grandly redeemed it at the last. Greece owes her emancipation from Turkish slaughter and oppression to his initiative ; and there is no doubt had Byron not unhappily died at the time, his next move would have been to rouse up public sentiment in the cause of the Armenians, so strong were his interest and predilections in their favour, of whom he wrote, "an oppressed and a noble nation."

In 1860 one of the usual Turkish massacres took place in the Lebanon. England and France combined and secured neutral autonomy in the country ; a protectorate

was established, a christian governor appointed, and the Lebanon has breathed freely since: but when our late Catholicos Muckertich Khirimian travelled through all the powerful states of Europe imploring them to create similar conditions in Armenia, Europe remained unmoved to all his prayers.

In 1878 the Balkan States were delivered from Turkish oppression and slaughter by the Czar Alexander II. In that Russo-Turkish war there were thirty Armenian Generals in the Russian service who led to conquest; tens of thousands of Armenian soldiers who fought, conquered and died, but all their achievements were rendered null and void by the Treaty of Berlin; the Balkan States were liberated but Armenia was left to bleed and groan in bondage to this day.

It is not difficult to enumerate the causes that have operated in this long continuance of the Armenian slavery. The unfortunate geographical position of their country which has made it the high road of Russian advance in the Near East, an advance always checked by England. The keen rivalries of the European Powers and the separate high stakes for which they have played in the Turkish Empire. The new and all-aggressive factor of German expansion. The enmity of Russia. Since Russia turned from an interested friend into an interested enemy, the Armenian woe grew and multiplied and reached its incalculable bounds. On the other hand, however, this enmity has brought Russia no gain and done her no good, and it is undoubtedly true that the continuance of the policy of Alexander II. towards the Armenians would have resulted in better and happier conditions for Russia herself. Time and events are also showing that happier conditions would have prevailed to-day, not only in European politics, but even out of the immediate line of European politics, if the European Powers had combined, not to acquiesce in the slaughter and extermination by Moslems, but in the protection against Moslem slaughter and oppression of

five millions of a robust, intelligent, industrious, progressive christian race.

This is an age of missionary zeal and enterprise, an age in which priests of the gospel are loudly uttering the prayer in their churches that the message of the gospel may be carried to the ends of the earth ; but surely non-christian nations must wonder at this marvellous spectacle of the oldest of christian nations, the primary stock of the nations of christendom, ruthlessly torn and trodden under foot, butchered by a carefully planned and prepared system of extermination, trampled under Moslem religious pride and given over to Moslem plunder, whilst powerful Christian governments are rivalling one another in courting their murderers.

In one of a series of articles that appeared in *Pearson's Magazine* relative to the Armenian Massacres of 1909, the writer, Mr. James Creelman, records this conversation with a Mahommedan Moolah :—

“ In Adana I asked one of the leading Moslem teachers, a mullah of great intelligence and influence, to explain the massacre. He was an old man, thin, white-haired, sharp-featured, a veteran who had given strong proof of his opposition to crime and his friendship for Christians. Pulling his turban down over his eyes and running his rosary through his wrinkled fingers, he expressed his admiration of the work done by the Christian missionaries and declared that, if he had dared to, he would have willingly sent his own daughters to Dr. Chambers' American School. He said that the thing which lay at the bottom of the massacre was the inability of Moslems to tolerate any challenge to the principle of Moslem supremacy.

“ ‘ No constitution, no proclamation of equality between races and religions, can change the situation,’ he said. ‘ The government cannot do what the Prophet himself could not do if he were here.’

“‘Yet the Sheik-ul-Islam and many great doctors of the sacred law have told me that it was the religious duty of a Moslem to protect his Christian countrymen,’ I said.

“‘Yes, yes, it is true. Nevertheless things are as I tell you. The Moslems of this country—I speak of the ignorant millions and their leaders—will never accept the principle of Christian equality.’

“‘But is it possible that the teachers of the Moslem religion cannot reach and influence the members of their faith?’

“‘The Sheik-ul-Islam himself, if he came here, could do nothing.’

“Then folding his arms and swaying from side to side, he told this fable :

“Once there was a lion who went hunting with a hyena and a fox. They captured a sheep, a goat and a hare. ‘How shall we divide the spoil,’ demanded the lion. The hyena spoke first : ‘You will eat the sheep, I will eat the goat and the fox will eat the hare,’ he said. Thereupon the lion bit the hyena’s head off. Then the lion turned to the fox. ‘How shall we divide the spoil?’ he asked. ‘Well,’ said the fox, ‘you will eat the sheep for breakfast, then you will eat the goat for dinner and at night the hare will do very well for your supper.’ ‘What put that in your mind?’ asked the lion. ‘The hyena’s head,’ answered the fox.

“‘And that illustrates the situation of Moslem and Christian in Asia Minor,’ added the wise old mullah.”

That wise old mullah whom Mr. Creelman quotes, knew his people.

There is a Spirit of the East, and there is a Spirit of the West, and there is a Spirit of Islam. Unfortunately for us there is no spirit of Christianity in that sense ; since we Christians have not brought to our religion that fervency and devotion which the Mahommedan has brought to his ; with us, the pride and weakness of the flesh have failed to reach up to that high idealism which the Founder

of our faith has laid down as His law : "Take my yoke upon you, and learn of me." Learn what? the lesson of meekness and lowliness of soul ; learn how to love one's neighbour as one's self. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Follow whither? follow in the footsteps of humility, in the paths of self-denial and self-obliteration. "If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet."

The pride of the flesh rebels against the washing of our neighbour's feet, the weakness of the flesh and the desires of the flesh recoil from self-sacrifice, the self-love of the flesh resists self-negation : consequently, although we flatter ourselves that we are christians, although we acknowledge that Jesus Christ is our Lord and Master, yet we have failed to create the Spirit of Christianity, and it is not in us professing Christians.

It is different with the law of Mahommed. Islam does not call for the humbling of the pride of the flesh, for the restraining of the desires of the flesh ; on the contrary it offers food for the pride of the flesh and gratification for its desires : the yoke of the good mussulman is light, since his obligations go in the way of his heart's desires, and when he has faithfully fulfilled his obligations, his Paradise is secured. He has none of those difficult tasks of self-chastening, so difficult for the flesh, which the christian's Lord and Master has imposed upon him, and his Paradise is a material paradise towards which all the forceful asserting desires of the flesh gravitate ; consequently in the souls of all good mahommedans (and every mahommedan is ready to be a good mussulman) there is created that powerful consuming Spirit which is the Spirit of Islam.

It is an incontrovertible fact that the religion of a people exercises a paramount influence in shaping their character and thought. Science and Philosophy have accomplished little in this essential domain, their work has been poor and feeble in comparison with the achieve-

ments of that giant—Religion—hewing out man's evolution whether for good or for evil, with Titanic arm. And if it is also admittedly true that the test of civilization is the position of woman, that a nation rises or falls according to the social plane to which it delegates its women; then undoubtedly there can be no rising up for a people who have accepted the Mahommedan creed, and the benefits of civilization cannot come under Moslem rule.

In India to-day, enlightened Hindoos who are valiantly fighting against the three curses of Hindoo social life, caste, child marriage, and enforced widowhood—are diligently searching their Shastras to prove to their bigoted co-religionists that according to the ancient Vedic writings, woman is the co-equal of man, and that the system of purdah, and all the degradations and injustices to women that came in its train, came in with the Mahommedan invasion; thus enlightened Hindoos seeking change and betterment from the old order of things are calling in the aid of their scriptures, but the enlightened Mahommedan may search through his Koran in vain for any such teachings to back his arguments, and the time has not yet come, neither can we see the time coming, when the Mahommedan will be willing to make a cleavage between his Koran and himself.

Further, a religion that develops the pride of the flesh, creates also that fiery aggressive element, which is the Spirit of Islam, and which does not make for the peace of mankind. The Powers of Europe have been so busily engaged over railroads and concessions and spheres of influence that they have overlooked the fact of the Spirit of Islam, they have even gone so far as to pay homage to the pride of Islam, and they have in an indirect way encouraged the spread of Islam. Their policy must bear fruit.

It has always been a feature of the Turkish Government to take refuge from the culpability of the crimes of the massacres by official announcements, not only largely

under-estimating the nature and extent of every diabolical orgy, but in charging the victims of the crimes with the responsibility for them ; and although the last massacres were not planned and organized by the new régime, yet this particular feature was not wanting in their official announcements—it is a time honored Turkish custom from which they did not depart.

Face to face with facts like these, we cannot hope that the new régime means security for the Armenians. We can only hope for security when we know that the Turk has something to fear.

As I have remarked before, it is an age of missionary zeal and missionary enterprise, and it is true, as christians, we must believe that the saving grace of Jesus Christ is able to transform the character of the Turk, the Kurd and the Circassian, but at the same time we must remember that we live in a world where we need to be practical and to look facts squarely in the face. The hope in the saving grace of Jesus Christ is a beautiful ideal to cherish, but in the interests of the oppressed, we must denounce the oppressor ; in the interests of the oppressed we must tell powerful Governments, calling themselves Christian, the plain truth, that they are combining with the oppressor. Surely it is Christian Governments that need the saving grace of Jesus Christ.

“ There shall come, from out this noise of strife and groaning,
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another,
Be as Christ would have him, brother unto brother.

“ There shall come a time when brotherhood shows stronger
Than all narrow bounds which now distract the world ;
When the cannons roar and trumpets blare no longer,
And the ironclad rusts and battle-flags are furled ;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity for ever.”

Let us pray that the time may come, but let us set about the right way of making it come.

THESE ARE THE HEIRS. COME LET US
KILL THEM AND CAST THEM OUT
THAT THE INHERITANCE
MAY BE OURS.

Previous to the Turkish massacres of April 1909, the now desolated province of Cilicia presented a spectacle for wonderment to the beholder. There in that beautiful land, once known to the world as Little Armenia, the subject people had attained to a degree of worldly comfort and possessions their rulers had not; they lived in the best houses, their industries were thriving, their farms and fields flourishing. They cultivated the products of Nature; it was their labour which made the soil blossom and bear fruit, their grain bent low with its weight, and it was the load of their orchards and vineyards that ripened under the sun; their cattle which grazed on the green pasture lands. It was they, the defrauded children of the inheritance of their fathers, who made their sunlit land rich with the bounties of Nature, whilst the curse of idleness lay on their rulers. "Come let us kill them and cast them out," said their murderers, "for these are the heirs, and if they prosper they will grow strong; therefore come, let us kill them and cast them out that the inheritance may be ours."

In a recent publication, "*Armeniens et Jeunes Turcs*," the author, A. Adossidès, gives the following characteristic information, quoting the well-known American missionary Dr. Christie, which I translate:—"Apropos of the affair of Adana, I read in a report signed by Dr. Christie, Director of St. Paul's Institute of Tarsus, 'A government official speaking of the situation said, "We wait till the hive may fill with honey and then the occasion will present itself to get in the harvest."'"

The occasion as usual does present itself; according to one account an Armenian, being attacked by three

Turks, in grappling with his assailants killed one of three. The author of "Armeniens et Jeunes Turcs" gives the following story, of which I make a translation from the original :—

"On the 9th April at Adana (good Friday according to the Armenian calendar) a man by the name of Johannes Yaponji assaulted for the third time by two Turks parried the attack with a revolver, struck down one of his aggressors, wounded the second and ran away. This infuriated the mussulman populace, who demanded the murderer, accused the government of allowing Turks to be assassinated with impunity and of protecting the Armenians. It was a plan got up by the band of Abdul Kader, who sought to excite the crowd, whilst at the same time to justify *a priori* the massacre which they were preparing and to throw the responsibility of it on the Armenians. However, the authorities intervened and repressed these manifestations, but at the burial of the two Turks some violent discourses which added to the excitement were pronounced by the hodjas."

Thus the occasion did present itself, the pretext was found and the carefully planned and organized massacre and plunder were put through. The best authorities are agreed in the statement that the massacres began simultaneously in different villages, and they seemed to be put through at a given signal.

In all the Turkish massacres the lust for plunder has been a potent factor, and through the whole history of Turkish rule there runs this predominating leaven of plunder, the leaven which leavens the whole. Plunder in time of Peace. Plunder in time of War. It was the predominating quality that ran riot in the blood of the ancestors of the Turk, it is the predominating quality that runs riot in his.

The story is ever old and ever new.

The possessions of the giaour are an eyesore to the Turk and the Kurd; besides has not the "true

outrage (a manner of murder and outrage peculiarly Turkish) and Turkish plunder have desolated the countries under Turkish rule, that they are a nation of born criminals from generation to generation. Dare any concession seeker deny this fact in the teeth of the overwhelming evidence?

Turn over the pages of the history of Turkish rule. Read the records of Turkish massacres of a hundred years—student of history, man of letters, administrator, legislator, publicist, philanthropist, scientist, criminologist, judge, lawyer, physician, priest of the gospel—and then tell me that I have written a lie and a calumny if you dare.

Much material has been collected by the apologists of the Turks, who in their attempt to shield the atrocities of the Turk, seek to attribute to the activities of the Armenian revolutionaries the cause of the Armenian massacres. We are even asked the extraordinary question—What causes the Armenian Massacres? Just as if Turkish massacres of christians were a new thing under the sun, and as if it were not common knowledge that the Turk has only one way of dealing with christians who rebel under Turkish oppressions, and that is, massacring them.

What are the crimes of which the apologists of the Turks would accuse the Armenians? Is it that they have established schools, put up printing presses, projected newspapers, organized societies, clubs, and literary circles, staged plays? Shame to the civilization of Europe that can find in the intellectual aspirations of a people a justification for their murder.

However, to the charge that the Armenian revolutionary movements have been partly responsible for the Armenian Massacres there is more than one answer to make.

In the first place, there is the truth which cannot be controverted that we live in a complex world. In this

believer" a divine ordained right to the house and land, cattle and corn, wife and daughter of the Kaffir? Why should he not avail himself of what Allah has decreed unto him? So he waits, as the Turkish official has said, till the hive fills with honey to get in the harvest. The industrious bees are always working, gathering in the honey and wax, building up and replenishing, for their murderers and plunderers to kill, plunder and destroy. After the appetite for blood, lust and plunder is satisfied the Turk waits until the appetite is quickened again, and whets his teeth for his prey. And so the story runs ever old and ever new.

There was a passage in an abridged history of India I read as a little girl sitting on my bench at school, which I remember. I can recall it word for word: "Mahomed of Ghaznee invaded India twelve times, destroying idols, and plundering cities of enormous wealth."

In later years I read fuller and more detailed accounts of that plundering hero, and of his plundering confrères Jenghis Khan and Tamerlane. History recounts how in the track of these heroes, plunder, woe and desolation followed, and through all the weary centuries of Turkish rule the Turk has amply proved to the world the quality of his blood.

Inherited criminality and its danger to society has now become a much discussed question; if inherited criminality in individuals is a danger to society, does not inherited criminality in a nation become a danger to the world?

Who can deny the fact that the Turks stand to-day in the world morally branded as a nation of criminals. The self-interests of their apologists make up briefs for their defense, but in spite of all the sophistications of language which the apologists call to their aid and rally to their cause, their own acts brand the Turks in the light of sober judgment as a nation of criminals. They have proved through weary centuries when Turkish murder and

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outrage (a manner of murder and outrage peculiarly Turkish) and Turkish plunder have desolated the countries under Turkish rule, that they are a nation of born criminals from generation to generation. Dare any concession seeker deny this fact in the teeth of the overwhelming evidence?

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complex world, Success turns Sedition into Patriotism and Failure turns Patriotism into Sedition. Success has placed George Washington on a pinnacle of fame and glory for all time. The unfortunate Armenians have paid for a partial revolt from Turkish massacre and oppressions of the most frightful nature with rivers of their own blood. It was beyond the measure of human endurance to have borne more than they had borne; the only mistake they made in the madness of their desperation was not to have better recognised the overwhelming odds against themselves.

The second answer to the apologists of the Turks, is, that the Young Turks themselves are revolutionaries in the same sense as the Armenians. If the Young Turks are reformers, then why not call the Armenians also, reformers, instead of revolutionaries? Is it not true that the Armenians are better reformers, more sincere, more enlightened than the Young Turks? The Armenian revolutionaries by aiding the Young Turk party helped to bring about the present Constitutional Government in the country: whether the Turkish nation will allow or will not allow law, order and justice to prevail in the Turkish Empire is another question, but there can be no dissension on the point that in aiding and helping the work of bringing about a Constitutional régime in Turkey, the Armenian revolutionaries have worked for good and not for evil. That the Armenian revolutionaries substantially aided and brought about the Constitutional régime in Turkey is a well known fact; we are even told that the successful *coup d'état* which resulted in the dethronement of Abdul Hamid, and all the fame and glory of which has been awarded to the Young Turks, was wisely planned by and carried through under the advice of an Armenian.

I will quote this passage translated from "Armeniens et Jeunes Turcs:"—"Of their sincerity with regard to a liberal Turkey and of their loyalty, the 'Armenian Com-

mittees' which are the élite (intellectual and militant) of the nation, had already anterior to this epoch given some pledges. When in December 1907, twenty months before the Young Turkey victory, the committee 'Union et Progrés' which was then obscure, without resources, and very far from being able to foresee its rapid success, convened a congress at Paris to decree a plan of action against the Hamidian régime, alone, of all the representatives of the diverse races in the Ottoman Empire who had been invited there, the Armenian revolutionaries 'Drochakistes' responded to this appeal. The two groups did not delay to agree together and ratify a pact. In binding themselves with the Young Turks the Armenians naturally intended to work for the safety of their *congénères*. But far from having separatist designs they offered their co-operation to an enterprise tending to regenerate Turkey by the establishment of a government which would secure peace based on justice and right."

The reward that the Armenian nation has reaped has been the ghastly tragedy and holocaust of Cilicia; and precipitation into homelessness and starvation. A ghastly tragedy and holocaust, a precipitation into homelessness and starvation which we know, now that all the hopes of the Armenians have been cheated, a great number of the Young Turks either do not regret or excuse.

In making the third answer to the apologists of the Turks; I will ask what would the world think of the British Government to-day, if in revenge for the activities of Indian revolutionaries, they organized massacres of the innocent Indian population and by the most revolting and hideous cruelties and outrages, killed indiscriminately men, women and children; if they let loose armed British soldiers into the homes of the people to murder, plunder and destroy, if they devastated and desolated whole towns and villages. At the same time let us not lose sight of the important fact that the grievances of the Hindoos under British rule are trifles in comparison to

the grievances of the Armenians under Turkish rule : that if the British have been invaders, their rule and administration have at least brought the paramount and inestimable blessings of peace, law and order in a country divided against itself ; that the Hindoo is voluntarily enslaved in thrice bound fetters by caste, and custom in the name of religion, than the British bridle against which he chafes and frets. Whereas Turkish rule in Armenia has introduced lawlessness, insecurity, rapine, outrage and murder. That, in short, British rule in India in comparison to Turkish rule in Armenia has been as heaven to hell.

What, I ask, will satisfy the apologists of the Turks ? What is it they demand of the Armenians ? Is it, that they demand of them to renounce their christian faith and become Mahommedans, in order that the Armenian massacres and the plunderings of Armenian homes should cease ? and that the apologists might thus be able to present to the world a less disreputable balance sheet for their protégés. Such a solution will not be forthcoming, for the Armenians are in no mood to commit a moral massacre of themselves ; their answer to the apologists will be the same they made to the present Government when they claimed the orphans of the massacres as Government property, and mooted the plan of a governmental orphanage under the care and education of the Government—" We do not want a moral massacre."

The profitless and unsatisfactory struggle for over a year now of Patriarch Dourian with the Government at Constantinople ; the unjust and cruel imprisonments and hangings of innocent Armenians for defending their homes and families against their murderers and plunderers ; the unjust and groundless accusations made against Armenians of fermenting agitation ; the unjust withholdings of the lands of Armenians robbed by Turks and Kurds ; the expression of the sentiments of a large number of the Young Turks, confirm us in the belief that

“Turkey never changes,” and that the Turk will never tolerate the right of the Christian.

The author of “*Armeniens et Jeunes Turcs*,” writing from personal knowledge, has the following remarkable passage in his book, which I translate although I would have preferred to quote it in the original :—

“If the rare Young Turks whose liberalism is sincere deplore the hecatombs of Cilicia, many of them who claim to belong to the new school do not regret at all that the Armenians have received a correction ‘a little severe.’ Some Turkish deputies, members of the Parliamentary delegation who last summer visited Paris and London, men very respectable besides, have made to me on the subject of the Adana Massacre some significant declarations. Some of them have seen in it only ‘a regrettable misunderstanding which might have compromised the good name the Constitutional Government.’ Two others have asserted to me that the massacre had been ‘a necessary evil, the Armenians not having renounced their separatist tendencies.’ ”

Let us review the situation and what do we find—From the Turkish nation—massacre, pillage, destruction, and desolation. From the Young Turks—black ingratitude and injustice. Surely this must confirm us in the belief that there is no security for the christian under Turkish rule. That the Turk is a Turk just in the same way that the tiger is a tiger and a beast of prey is a beast of prey ; that French veneer can make a smooth and polished outside, but French veneer cannot transform the quality of the material beneath. The Ethiopian doth not change his skin, nor the leopard his spots. The Mahommedan will never admit the right of the Christian.

There is no greater mistake to make than to suppose that the christian in the Turkish Empire, subject to Turkish rule, needs equality ; morally and intellectually the christian is far above the level of the Turk, the Kurd and the Circassian ; what therefore the christian needs, is, not

equality but justice and security, and these he can never have unless they are obtained by the intervention of some powerful Christian Government. The author of "Armeniens et Jeunes Turcs" makes the following noteworthy comment in the closing lines of his book:—"The time without doubt is not come, it will probably never come, where in Turkey the right of the christian can be put into the scale with the interest of the mussulman."

It is an opinion which no one doubts, not even the apologists of the Turk, although they think it is good policy to make believe otherwise.

As we turn over the blood-stained pages of Turkish rule, our hands rest on the crimson stream that has flowed from the life of our murdered sisters and brothers: we weep over their pillaged and desolated homes, we weep over the murdered dead, we weep over the living homeless and destitute; and we cannot forget. We know that they the heirs were killed and cast out that the inheritance might remain to their oppressors.

"We can foretell our future? Spare me the attempt.
We are like a harvest reaped by bad husbandmen
Amidst encircling gloom and cloud."

What the Armenian historian of the tenth century wrote, the Armenian historian of the twentieth century may write.

"Who can foretell our future?"

Sandwiched as we are between two enemies—Turkey and Russia.

It has been a long dark night, and the night has been the darkest in the closing and the beginning years of the nineteenth and twentieth centuries. Is the dawn coming? We know not. We can only feel that the solution of this incalculable and unequalled woe must come from the hand of God. We can only say—Help thy servants, Lord, who are crying unto Thee day and night.

TURKEY'S PROGRESS DUE TO EFFORTS OF CHRISTIAN WORKERS

Modern Improvements and
Desire for Liberty Carried
Into Land by Ameri-
can Missionaries.

ARE RESPECTED BY ALL

Churchmen Consulted by Mus-
selmans of Every Class in
Hour of Need or
Perplexity.

Sept. 27-1910

BY WILLIAM E. CURTIS.

[SPECIAL CORRESPONDENCE OF THE CHICAGO

RECORD-HERALD.]

CONSTANTINOPLE, Sept. 11, 1910.—Nowhere in all the world, not even in China or Japan, are the results of the labors and influence of American missionaries more conspicuous or more generally recognized than in the Ottoman Empire. They have not confined themselves to making converts to Christianity, but their intelligence and enterprise have been felt even more extensively and effectively in the material than in the spiritual improvement of the people. The first electric telegraph instrument in Turkey was set up by missionaries. They introduced the first sewing machine, the first printing press and the first modern agricultural implements. They brought the tomato and the potato and the other valuable vegetables and fruits that are now staples; they built the first hospitals, they started the first dispensary and the first modern schools. Before they came, not one of the several races in Turkey had the Bible in its own language. To-day, thanks to the American missionaries, every subject of the Turkish sultan can read the Bible in his own language, if he can read at all.

But a large volume would be necessary to tell what I would like to say on this subject. Mr. Bryce, the British ambassador to Washington, in one of his books, says: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire." Sir William Ramsey, the famous British scientist, who has spent much time in Turkey, is quite as enthusiastic, and I could quote a dozen other equally competent authorities as to the character of the men and the results they have accomplished.

The American missionaries have over four hundred schools, one hundred and thirty or more large churches in the centers of population, with congregations numbering as high as 2,000, besides a multitude of outstations in the villages of Asia Minor. In the division of territory the Presbyterians have Syria, the United Presbyterians Egypt, while European Turkey and Asia Minor are occupied by the American Board of Commissioners of Foreign Missions, affiliated with the Congregational church, with headquarters at Boston. There are several Church of England missions, but no central organization. The Swedish, German and Swiss Lutherans have schools, churches and orphanages. The French Roman Catholics have schools and hospitals in Asia Minor in charge of Capuchin and Franciscan monks, but the chief missionary work in Turkey—educational, benevolent and evangelical—has been done by agents of the American Board since 1820, when two pioneers, Pliny Fisk and Levi Parsons, landed at Smyrna and began to prepare themselves for preaching and teaching by learning the native languages.

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The headquarters from which the campaign of evangelization and civilization is directed is called the Bible House in Stamboul, the native section of Constantinople, which was built in 1871 and is to-day the most far-reaching lighthouse in all the East. Its rays penetrate to every corner of the Ottoman empire. Here are the offices of administration; the depository of the Bible Society; the printing plant and publication house, the treasury, the library, the information bureaus and other branches of the work. If you ever want to know anything about missions or missionaries in the near East, individually or collectively, their personnel, their purposes, or the results they have accomplished, or anything about American education and charitable work in Turkey, write to the Bible House, Stamboul, Constantinople, and if you have any money to contribute toward the expenses of the great work that is going on, send it there to Dr. Peet, the treasurer.

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The most far-reaching work of the American missionaries is educational, which comprehends all races, all religions and all languages. They are educating representatives of every one of the many different races of which the Turkish empire is composed, regardless of religious faith—Turks, Arabs, Egyptians, Armenians, Kurds, Persians, Macedonians, Bulgars, Druses, Nestorians, Greeks, Russians, Georgians, Circassians and others too numerous to mention. Their influence is thus extended to every community, because no student leaves an American institution without carrying with him the germs of progress which must affect the family and the neighborhood and all of the inhabitants with whom he may thereafter come in contact. This influence has been working for half a century or more and has been preparing the minds of the people for the great change that has recently come over them. The missionaries do not teach revolution; they do not encourage revolutionary methods, but they

have always preached and taught liberty, equality, fraternity and the rights of man.

The congregations of the American churches, and especially the pupils of the missionary schools, are usually reduced from 25 to 30 per cent every year by immigration to the United States. Having learned from their teachers of the advantages and the opportunities that exist across the water, having acquired the English language and being able to get good advice as to location and often letters of introduction, they have decided advantages over ordinary emigrants and for the same reason they make the best sort of citizens when they reach their new homes. It had been very difficult for an emigrant to leave Turkey until two years ago, but somehow or another there has been a constant stream running that way for a quarter of a century.

A dozen missionaries have told me that the brightest and most promising young men and women in their districts, and especially the best teachers in their schools, have emigrated. Many of them go to Massachusetts, Chicago has thousands, and there is a large colony in Troy working in the shirt and collar factories. For example the churches at Harput had 3,107 members one year and 2,413 the next. The balance had gone to America. One-fourth of the congregation of the mission church at Bitlis emigrated, almost in a body, last year. It would be a great deal better for Turkey if these people would stay at home and use the knowledge and the principles they have gained in the regeneration of their country, but it cannot be denied that they are among the most valuable immigrants of all the aliens that go to the United States.

Most of the mission churches are small, like those in the villages of the United States, with congregations of only twenty-five or thirty or fifty members. Those in the cities are larger, several having more than a thousand members. They are organized just like the Protestant churches in the United States with native pastors and native church officers. They have Sunday schools, prayer meetings, Christian Endeavor societies and other organizations, and they study the same Sunday school lessons as the Protestant children in the United States.

Most of them are self-supporting. Sometimes the newly organized congregations get a little help from the United States at the start, but the great majority of native converts pay more for their religion and make greater sacrifices than the Christians of the United States. For example, thirteen out of twenty-seven churches in the Central Turkish mission are not only entirely self-supporting but contribute substantial aid to weaker churches in their neighborhood. In the entire Turkish empire last year the native churches paid five-sixths of all the expenses of education, worship and charity.

The board pays the salaries of the missionaries, but the effort is to bring the native churches to a condition of pecuniary independence for the reason that it stimulates their pride and their ambition; it gives them confidence and self-respect, which, as everybody knows, are the strongest elements in the formation of national as well as individual character. Notwithstanding the extension of the work the amount of money contributed by the United States for the support of native churches has been growing smaller every year. I picked up a report the other day which showed that whereas the board contributed \$54,585 to assist native churches twenty years ago, last year it gave less than \$20,000.

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The vital need, however, is chapels. Every congregation ought to have a home and its own place of worship. It is not necessary to explain the advantages. They are obvious. It is just ten times as important for a native congregation in Turkey to have its own house of worship as it is for a congregation in the United States, and for the same reason. And, as a rule, the congregation in the United States has ten times the financial ability to provide its own house of worship as the little circle of native believers in Turkey.

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There are about one hundred and fifty American missionaries in Turkey to-day, and each has a district like the diocese of an episcopal bishop, with a dozen or twenty churches under his care. He visits them regularly, advises with their pastors, superintends their schools and exercises a paternal authority over the people. They consult him concerning their temporal as well as their spiritual welfare, not only the members of his congregation, but men of every class. No class of people in all Turkey are so trusted by the officials and the public and by every race as the American missionaries. All classes accept the word of a missionary without question. Money is intrusted to him for safekeeping or for transmission to other hands without asking a receipt, and it is a common thing for officials of high rank to seek counsel of missionaries when they are in doubt or in danger. As a well-known writer has said:

"They know that in times of trouble the missionary is their best friend, no matter how much they may have abused him in times of prosperity. They know that he will always do what he believes to be for their best good, even though there may be a difference of judgment as to what is the best thing. In the midst of oriental duplicity the missionaries have established a reputation for speaking the truth. At first this was one of the severest puzzles to the Turks in the dealings of the missionaries with the government. They could conceive of no reason for telling the truth under such circumstances, so they were completely misled."

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It is the policy of the missionaries to make the natives do everything for themselves so far as practicable, and native pastors relieve them of much of their labor except supervision. But at the same time the missionary must drive new stakes and plow new ground and plant new seeds all the time to extend his sphere of influence. And he travels about for this reason, holding religious services in the native languages and drawing believers together until he gets enough material to start a church. I know a man who preaches three times every Sunday in three different languages in different places to different congregations—Turkish, Armenian and Greek. And they have all kinds of schools to look after, from kindergartens to theological seminaries. The latter are especially important because they furnish pastors for the native churches. The faculties in the American colleges are nearly all natives, but the presidents, the deans and the treasurers are always Americans, and the boards of trustees are mixed.

If you would attend a gathering of native pastors in Turkey you would find that they compare favorably in appearance and manners and intelligence and education with the members of any conference or presbytery or ministerial association in the United States, and that is one of the reasons why their work has been so successful. The Moslem priests and the clergy of the orthodox Greek and Armenian churches are almost universally uncouth and illiterate men and the public in Turkey is prompt and keen in detecting the difference.

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President Angell of the University of Michigan, who was United States minister to Turkey for several years, once said: "So far as Americans are concerned the missionary work in European Turkey and Asia Minor is and long has been almost exclusively in the hands of the American Board. In no part of the world has that board or any board had abler or more devoted representatives to preach the gospel, to conduct schools and colleges or to establish and administer hospitals. Wherever an American mission is established, there is a center of alert, enterprising American life, whose influence in a hundred ways is felt even by the lethargic Oriental life."

WILLIAM E. CURTIS.

THE OLD AND THE NEW REGIME IN TURKEY: WHAT CAUSES THE ARMENIAN MASSACRES.

(Reprinted from the "Japan Gazette," Yokohama, Saturday, Oct. 22nd, 1910.)

YOKOHAMA LITERARY AND MUSICAL SOCIETY.

OPENING OF THE SESSION.

MRS. APCAR ON "THE OLD AND NEW REGIME IN TURKEY."

The Yokohama Literary and Musical Society opened its regular session at Van Schalk Hall last evening, when Mrs. Diana Agabeg Apar gave a very interesting lecture on "The Old and the New Regime in Turkey: What Causes the Armenian Massacres." The attendance was not so large as it might have been, but probably the inclement weather and the fact that the Society has not yet settled down to its work were partly responsible. The lecture was illustrated by a number of interesting slides showing scenes of the Armenian massacres and portraits of prominent Armenian leaders, the lantern being kindly operated by Mr. Karl Lewis.

To the programme which followed the contributors were Mr. and Mrs. William Lewis and Mr. G. G. Brady. Mr. Lewis sang "Blow, blow, thou winter wind," by Sergeant, and "Song of the Bow," by Aylward; Mrs. Lewis gave a very dainty number, "Land of Roses," by del Riego; while Mr. Brady gave one of his amusing recitations "The Skipper of the Nancy Lee." The accompaniments were kindly played by Mrs. Ringer and Mr. S. H. Somerton (Vice President).

After the usual programme the members were reminded that at the annual meeting recently only two members were elected to the Musical Committee instead of six, the other members being empowered to fill the vacancies. A number of invitations had been sent to members, but all, with one exception, had declined, the member accepting being Miss Madge Cameron. The meeting therefore decided to resolve itself into Committee and fill the remaining three vacancies. Nominations were called for, and finally Mrs. Ringer, Mrs. Geddes and Miss Booth kindly consented to accept. The Musical Committee therefore now consists of the following:—Mrs. H. Geddes, Mr. Ringer, Miss Booth, Miss Madge Cameron, and Messrs. W. H. Lewis and P. Nipkow.

The President of the Society (Rev. E. S. Booth, M.A.), in briefly opening the proceedings, remarked that Mrs. Apar was no stranger to the Society, for in past years she had honoured them by lecturing before the members. He was sure he could speak for her a cordial welcome and the sympathy of the audience as she pleaded the cause of her unfortunate fellow-subjects.

MRS. APCAR'S LECTURE.
Mrs. Apar, who was given a very cordial welcome, said:—

The subject of my address is the martyrdom of my own race. The old and the new regime in Turkey mean Armenian Martyrdom; there is no other way of putting it, and it is not only martyrdom, but martyrdom on a scale the world has never known before.

THE CAUSE OF THE MASSACRES.
The Armenians subject to Turkish rule are being murdered and plundered. Why? for the crime of being Christians? In part so, but not entirely so. It is true if they turned Mohammedans, they would neither be murdered nor plundered, but then if they turned Mohammedans, they would no longer be Armenians and Christians, but Turks and Moslems, so why should they in that case be murdered and plundered. If we look at it from a certain standpoint, then of course they are being murdered and plundered for the crime of being Christians, but there are other causes underlying. They have been guilty of the great crime of trying to break the yoke of the oppressor. They are guilty of the crime of being born with a natural cleverness, of being gifted with (not only as their friends say but as their detractors agree) "a conspicuous brain power," and a subject people of "conspicuous brain power" are a menace to their oppressors; if they are allowed to prosper they will grow strong; therefore they must be exterminated.

The Greeks in the Turkish Empire are mostly in the sea-coast towns, besides their country has been emancipated from Turkish rule (and I rejoice over that as sincerely as any Greek), but the bulk of the Armenians are all inland, they are on the soil of their fatherland which is under bondage, they have not a corner of the earth where they can rally and offer any effective resistance to murder and plunder, but there is an indomitable grit in the quality of this race which offers the most stubborn resistance to Pan-Islamism. Pan-Islamism was the fixed idea of Abdul Hamid. Pan-Islamism has become the fixed idea of the Young Turks. It is the fixed idea of the whole Turkish nation.

These subject Christians are thwarting this grand plan; they will not turn Moslems, but added to all their other crimes they will remain with their determined Christianity like a wall against the spread of Islam. They must go! It is easy to make them go. They are scattered and dispersed among overwhelming numbers of Moslems; they have no weapons to fight with, except their weapons of flesh and blood, and they fight with these weapons to the last; men and women, boys and girls, young and old, "You can pound my body, but you cannot pound my soul," said an Armenian martyr.

I am proud to belong to a race which

although overwhelmed by physical massacre, never submits to moral massacre.

Previous to the massacres of 1894, '95, and '96, when the Armenians were slaughtered from Constantinople to Van, it was generally estimated that they numbered about five millions in the Turkish Empire. This was the generally accepted estimate; now we are told that they must be numbered at about one and a half to two millions. I will say that this latest information has stunned me. If this is correct, then the enormity of the Turkish crime is greater even than where our condemnation had fixed it. If this last estimate is correct, then from 1894 to 1910 three to three and a half millions of our race have been destroyed by wanton murder, outrage, torture, imprisonment, homelessness and starvation. Three to three and a half millions of Christians wiped out by various means of extermination in sixteen years, and the great Christian Powers calmly looking on! Surely this is a marvel in the world; the greatest marvel that the world has yet seen.

THE POWERS AND THE EASTERN QUESTION.
This set phrase "The Eastern Question" has long disturbed the tranquillity of the Chancelleries of Europe, it has been written and repeated so often that ordinary people have come to believe in it. Sometimes this soap-goose is called the "Eastern Question" and sometimes it is called the "Armenian Question," but in all the condemnation and proclamations from the lofty heights of European Immaculateness we are told the same thing, that this "Eastern Question" or its twin sister the "Armenian Question" has long disturbed the tranquillity of the Chancelleries of Europe. No more monstrous lie had ever been invented or created, for no "Eastern Question" or "Armenian Question" has ever disturbed the tranquillity of the Chancelleries of Europe. The disturbance, whatever it is, and we all know what it is, has emanated from their own rivalries and jealousies, each one prying for nothing except his own selfish interests, which he is determined to further at any cost, each one struggling for supremacy in the Empire of the Oppressor of the Christians, whose bleeding and gaping wounds they have not, any one of them, so much as lifted up a finger to staunch or bind.

If there are thorns in the silken and velvet pillows of European Chancelleries—and we all know that there are many—those thorns have been put in by their own jealousies and their own ambitions, not by murdered and oppressed Christians, whose murders they have not tried to check and whose oppressions they have not tried to ameliorate.

What has Europe done for the Armenians, except to deprive them of the fruits of the victories of the generals and soldiers of their own race, except to have made the Armenian Massacres possible? To say that the Armenian Question has long disturbed the tranquillity of European Chancelleries is only adding insult to injury.

But look at the map and you will see how it has been on the land of these suffering Christians that the sanguinary Turk has exhausted his strength. Read history, and you will know how it has been the steady and obstinate resistance of these, the downtrodden and bleeding Christians that has arrested and held back the advancement of the fierce races of Central Asia. It is also for their stubborn resistance to Pan-Islamism that the soil of their fatherland reeks and steams with the blood of its slaughtered children. As far back as AD 461 the Armenians resisting a Persian invasion of vastly superior force called forth this tribute from the Persian leaders: "These people have put on Christianity not like a garment, but like their flesh and blood. Men who do not dread fetters, nor fear tortures, nor care for their property, and worst of all who choose death rather than life—who can stand against them."

I will quote from an article entitled "The Armenian Nation," written by Col. John Temple Graves, Editor-in-chief of the *New York American*:—
"The Armenians are, in fact, a remarkable people. They make no pretense of comparing themselves with Greeks, who were in the past the greatest of all peoples. But if the Greek was the founder of Occidental civilization, the Armenian was one of its most valiant defenders. The history of Armenia is only the story of a continual resistance to the movement of Asia towards Europe. Directly on the route, as it was, of all Asiatic invasions, it received the first shock, and by a resistance so obstinate as destructive, embarrassed and often delayed the march toward Europe."
Russia's territories erstwhile in the Persian Empire and the Turkish Empire advanced by the help of Armenian diplomats and Armenian generals, but all the good-will of the Czar Alexander II to help the Armenians ended in nothing. The famous Treaty of Berlin, which was one of his work, hung over Mr. Gladstone like a nightmare; it pursued him waking or asleep; that righteous man realized the gigantic nature of that political crime, and the veteran statesman thundered and denounced; he thundered to the last, but all his thunderings fell on stony ground and came to nothing.

THE RESPONSIBILITY FOR THE SITUATION.
So this is how the situation stands—Europe has done nothing for the Armenians; not so much as lifted up one little finger to save; but it is the policy of Europe in the Turkish Empire that has made the Armenian Massacres possible. When we talk or write of the Armenian Massacres, let us divide the responsibility: half the responsibility belongs to the Turkish Government and the Turkish nation, and half the responsibility to Europe. To support the oppressor is equal to combining with the oppressor. And what has Europe

gained by her policy? So far it has only been a game of move and checkmate; each move of one Power checkmated by another, with the result that Europe has been turned into an armed camp. It is no gain to Europe to be turned into an armed camp.

I don't know if any of you here tonight have read a series of letters written by Sir William Ramsay and printed in the *Manchester Guardian*. Sir William Ramsay is no friend of the Armenians, and according to his own admission he loves the Turks. He tries to draw all the ugly pictures he can of the Armenians, and to show them up as a nation of petty thieves and swindlers, as a nation of cowards who just lie down and have their throats cut. Sir William Ramsay writes condescendingly from a lofty pedestal, he makes no reservations and his assertions are sweeping; but at the time I was reading his letters, I happened also to read in another account of the Armenians, that the American Missionaries call them "the Anglo-Saxons of the Orient." I knew that Lermontov had called us "The Swines of the East," but here was the American Missionaries, of all people who know the Armenians (in the Turkish Empire) best, calling them "the Anglo-Saxons of the Orient," and I felt that even a Sir William Ramsay must give way to their opinion, and acknowledge the superiority of their knowledge to his own regarding the Armenians. Since the American Missionaries are necessarily right, then it also necessarily follows that Sir William Ramsay is wrong; that he is either writes from profound ignorance, or from a mind so warped by prejudice that his ideas are distorted.

I cannot help remarking, however, that this notion of thieves and cowards has produced in our day men who take their place in the rank of the world's great reformers; and also this nation of thieves and cowards keeps on producing not hundreds upon hundreds but thousands upon thousands, and tens of thousands of men and women, boys and girls, who accept death with hideous tortures rather than deny their faith. When the obnoxious Mohammed and life, or death and Christ is offered them, they accept death and die.

The circumstances attending the death they accept is well described in the words of a venerated American Missionary:—
"The veritable terrors of the massacres of 1895/96, and the still more terrible massacres of 1909, are literally beyond the power of verbal or written description. The hand drops, the mind falters, the imagination recoils, when the effort of historical representation is made."
A pathetic incident of the last massacre is given in another missionary's letters: "Twenty-five village girls who were offered their lives by the Bashibazouks, rather than deny their faith chose to remain in the burning house where some 200 had taken refuge; and plaiting their long hair together, so that they were bound to one another, lest the heart of one weaker than the rest might fail her, all perished in the flames and entered the presence of God together."

THE YOUNG TURK PARTY.
However, what I wish to read out to you is an extract from one of Sir William Ramsay's letters which deals exclusively with the Turks he loves so well. It is dated Konia, Asia Minor, May 16, 1910, and printed in the *Manchester Guardian* May 31, 1910. It is headed "The New Era in Turkey: Ideals and Methods of the Young Turks":
"It is an entire mistake to suppose that the Young Turk party intend to be cosmopolitan and to discourage national feeling. On the contrary, they are more Turkish than Abdul Hamid, who was popular rather than with his own people, because he sacrificed the latter to strengthen his scheme of a general Mohammedan Union. Nor will the new men be free from old Turkish methods. The best authorities in Constantinople and Adana are almost all agreed that the second and worst massacre at Adana in April, 1909, was ordered by the new Government and that Macedonian troops joined in it under command, and that the failure of all serious attempts to clear the new Government of complicity in the massacres was due to these facts. People who are optimistic in other respects, and who believe that there is hope for the real success of the Young Turks, agree in this statement regarding Adana. The fear that the troubles in Constantinople might lead to intervention in the Adana region prompted that order, and I believe that the Government regarded it afterwards as a mistake and repented of it."

Now what intervention did the Government fear? An insurrection on the part of the Christians, there was, as is well known, nothing for the Constitutional Government to fear on that score, the Constitution having been helped and brought about by the Christians. If they feared a Mohammedan insurrection, same as took place at Constantinople, then they gave them the Christians to devour in order to quiet them. Sir William Ramsay believes the Government regarded it afterwards as a "mistake" and repented of it. What a nice belief! A most hideous and wanton massacre of women and children (the victims of the second massacre at Adana were mostly women

and children), a most hideous and wanton massacre signalled not only by horrible ferocity and cruelty but by the basest acts of treachery that the perpetrators could call to their aid in the accomplishment of their work, was not diabolical and cowardly, it was a "mistake." Perhaps also if the Armenians had ordered a massacre, Sir William Ramsay would not have brought forward the palliative suggestion that they repented of it. The Young Turks, however, repented of it (perhaps, not because it was diabolical in the extreme degree, but because it has branded them in the eyes of the world. Such is my belief, and I think I have a right to it.

Monsieur A. Adossides, in a powerful brochure that he has published under the title of "Armeniens et Jennes Turcs," gives a long and graphic account of this second massacre at Adana. He tells us how a detachment from Mahmomed Cheket Pascha's army arrived at Adana for the ostensible purpose of keeping order, but, as was afterwards proved, for commencing the slaughter. "How fresh troops arrived from Damascus and Beyrouth. How the Armenians were told to give up what arms they possessed, the authorities protesting they could not keep the peace otherwise, but the Mahomedans meanwhile never required to give up theirs. How the authorities quickly seized upon the able-bodied men among the miserable homeless and famishing crowd seeking shelter in the churches and schools and threw them into prison. How a fresh and generous supply of arms and ammunition was given out from the Government arsenal; new clubs and hatchets provided, also hose and kerosine for accelerating the burning of the buildings. And then how the mob and soldiers set fire to what remained of the Armenian quarter, burning women and children alive, anyone attempting to escape the flames being shot down by the soldiers.

Monsieur Adossides' account bears out the letter of Mrs. Doughty Wylie's; in fact all accounts are agreed.
In the letter of Sir William Ramsay's I have quoted he writes:
"It is an entire mistake to suppose that the Young Turk party intend to be cosmopolitan." Sir William Ramsay has an ingenious way of putting a pretty dress over an ugly fact. It reminds me of that naive saying of Marie Antoinette's: "What foolish people to clamour so for bread, when such nice cakes can be bought for two sous apiece." He talks of cakes, when the Christians are given a stone or a burning coal in lieu of the bread which supports life.
Cosmopolitanism is only a social virtue. Justice and Right, vital and imperative virtues in the government of any country; therefore that sentence in Sir William Ramsay's letter should be re-written thus: "It is an entire mistake to suppose that the Young Turk party intend to be honest and just, liberal and humane." "Nor will the new men be free from old Turkish methods," says this friend of the Turks.

What were the old Turkish methods? Massacre and Plunder! If the new men will not be free from old Turkish methods, then the world must cry out with Chateaubriand, "The human species can only gain by the destruction of the Ottoman Empire."
Armenian money and Armenian brains were called into full play and were eagerly accepted by the Young Turks in their hour of need; but for aiding and helping them when they were obscure and without resources; for that successful coup d'etat, the plan of which emanated from an Armenian head and which gave Turkey a Constitutional Government, the Armenians have been rewarded with massacre, war and desolation. A beautiful land was desolated and devastated, thousands of homes plundered and destroyed by fire, and after an indiscriminate slaughter of women and children, according to the cablegram of the United States Ambassador at Constantinople to the Secretary of State at Washington, at the end of the same year 60,000 unaccompanied widows and orphans of murdered husbands and fathers were left over. The cablegram of Ambassador Straus to Secretary Knox reads thus:—
"Secretary of State Washington. With the approach of winter, fully 60,000 women and children in Cilicia, whose husbands and fathers were massacred in April, sorely in need of shelter and the necessities of life. Funds exhausted. Appeal urgent, kindly make public."
(Signed) STRAUS.

This cablegram is dated November 1st, 1909. How many may have perished through homelessness and starvation from April to November I do not know.

The Turkish Government (that is the government of the Young Turks) in their official announcement fixed the number of the Armenian dead, including women and children, at 5,158, and yet on November 1st we have Ambassador Straus cabling for help for 60,000 widows and orphans of murdered husbands and fathers. Such official announcements are a time-honoured Turkish custom from which the Young Turks did not depart. I was myself willing to believe at first in the honesty and sincerity of the Young Turks, but now absolute facts have shown them to us in their true colours. Now I know what I did not know in the beginning, that Young Turks and old Turks are all the same. Moreover the profitless and unsatisfactory struggle for over a year now of Patriarch Dourian with the

Government at Constantinople has taught us what to expect from the new regime.

It is the opinion of those who are best able to judge, that in ruining the Armenians the Turks have ruined themselves, and that the policy of the Young Turks towards the Armenians must end in their own destruction. I believe in it myself. I believe implicitly that crime must meet with its own punishment, and the vengeance of innocent blood must pursue the wrong-doer to his destruction. Irrespective of this, the bulk of the Armenians in the Turkish Empire are agriculturists; to destroy the tiller of the soil is destroying the strength and riches of the country; when the labourer is killed, the land is desolate. The agriculture, the industries, and the commerce of the country were all worked by the Christians; the working bees are the Christians, the drones in the country are the Moslems; I am speaking particularly of the Armenians, but what I say applies also to the Greeks and the other subject Christians.

With his fixed idea of Pan-Islamism, the Young Turk is evidently determined to exterminate the Christians and spread Islam. He has mistaken the latent forces in the Turkish Empire which were Christian forces for his own palsied strength, the healthy vigorous life of the Christian element for his own torpid and poisoned stream. By a singular aberration of the mind, fostered by the pride of Islam, he imagines that his empire, rotten at the core, is kept up by his own strength, and not as in reality by the jealousies of rival Christian Powers; that the internal forces of the country are comprised in his own overlordship, and not as they consist in reality in the commerce, the industries, and the agriculture of the Christians. His awakening must come in his own ruin.

The family keeps the State. The Turkish family life is degraded and poisoned to the core; a State propped up on such a foundation must crumble and fall.
The penitential that Madame Khalid Salih addressed to the Armenians after the massacres of 1909, under the heading "To my Armenian Brethren," must now be read as the impeachment of the Young Turks, and the appeal she made to them in this penitential must remain as their sentence of conviction. I have read it (translated from the Turkish) in French, English and Armenian. It is too long to quote in its entirety, so I will only take a few lines:—

"I come to you Armenians crushed with sorrow and shame for the unheard of wrong that overwhelm you, and in the name of this race which has consecrated Liberty, I ask you to pardon. In the name of my race I weep on my knees over the graves of those who fell martyrs and I partake the sorrow of those whom this terrible catastrophe has forced to bury their loved ones. My soul lies in the very dust for shame of kinship with the race that murdered you, while it moans and weeps in pain and sorrow for you all. Oh believe me, my brethren, in me is the repentance and shame of the whole present and future Turkish race."

These last lines are perfectly true, for all the shame and repentance of a nation seem to be centred in the heart and mind of one innocent woman. Madame Khalid continues in an appeal to the Young Turks:
"If the murderers are not punished for those atrocities they have committed in the name of religion, the blood of our Armenian brethren will remain for ever a red stain on the name of the Young Turks."
When Madame Khalid Salih published her impassioned penitential and appeal combined, she evidently did not know that the Young Turks themselves had ordered the second massacre at Adana, but according to her own words the blood of the Armenians must remain for ever a red stain on the name of the Young Turks. It is true ten thousand gibbets would not have sufficed for the execution of the murderers, but how could the Government punish the perpetrators of a massacre in which they had taken part themselves?

Time does not permit me to enter here into all the causes that have brought about the Armenian Massacres. I read the other day in a missionary account that Abdul Hamid spent two and a half millions in order to carry out his plan of the Armenian Massacres. Two and a half millions, what? American dollars or Turkish pounds? but in any case it was a misallocation, for Abdul Hamid did not spend only two and a half millions, but he gave away much more than many millions in order to be able to carry out his hellish work of extermination of the Armenians. So one of the causes of the Massacres I would have liked to speak about would have been the impie hate of Abdul Hamid towards the Armenians; a sentiment which I believe he has left as an inheritance to the whole Turkish nation. But if I were to delugate even cursorily all the causes and influences which developed this impie hate and finally brought it to the pitch of madness. If I were to delineate even cursorily all the means by which he was enabled to indulge in this hate and accomplish his fell purpose of extermination; it would cover many pages and take up a whole hour reading. I must therefore conclude with a closing remark on the Constitutional Government.

There is no test like Time. More than two years have passed since the first inauguration of the Constitution, and the test of Time has shown us that the aim of those who have passed before the world as liberal and enlightened Turks, is not justice and liberty for all, irrespective of race and creed, but Pan-Islamism and Pan-Islamism alone.
As far as we can see, there is only one law in Turkey, the law which allows the Moslem to rob and injure the Christian; and as far as we can see it is the only law that is going to remain as long as Turkish rule over the Christian shall last.
VOTE OF THANKS.
At the close the President, on behalf of the audience, thanked Mrs. Apar for her very interesting and illuminating lecture.

BETRAYED ARMENIA.

THESE ARE THEY



WHICH CAME OUT OF GREAT TRIBULATION.

BY
DIANA AGABEG APCAR.

THEY TORE THE BABES FROM THE ARMS OF THEIR MOTHERS, TO HACK THEM TO PIECES WITH KNIVES, OR THROW THEM ALIVE INTO THE FIRE.



BETRAYED ARMENIA.

BY
DIANA AGABEG APCAR.

ILLUSTRATED.

THESE ARE THEY WHICH CAME OUT
OF GREAT TRIBULATION.

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1910.

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WHY AND WHEREFORE.

In making a study of my race, I have found three marked characteristics Intelligence—Energy—Industry. Combined with these three characteristics is an intense Love of Nationality. We live in a complex world. In an independent people these characteristics and this sentiment are laudable Virtues. In a subject people they are Crimes.

After I had laid this bitter Truth to heart, I did not have to seek for the Why and Wherefore of the Armenian Massacres.

The Armenian Massacres stand without their parallel in history. The human mind staggers to contemplate the fiendish orgies of which they have been the victims, and no pen can describe their horrors: and this helpless christian people are to-day in the same deadly peril as they have been since the famous Treaty of Berlin consigned them bound hand and foot to the mercy of their executioners.

The Armenians may be led again “as sheep to the slaughter” and the work of extermination may be completed—Jesus Christ was crucified on Calvary and the servant is not greater than his Lord—but the work of their extermination can only be completed when the evil influences in the Turkish Empire have reached their culminating point. Hitherto the Powers of Europe have by their jealousies and rivalries cultivated these evil influences, they have watered them and made them grow, but when their culminating point is reached, they must re-act on Christendom and the natural consequence must follow. Those who sow the wind, must reap the whirlwind. It is in the natural order of things.

I will allow that Liberty, Justice, Equality, Fraternity are the watchwords of Young Turkey, but Young Turkey is only a small minority; the great majority of the Turkish nation are not Young Turks.

The question therefore resolves itself into this critical point: “What will Christendom do even now?”

DISINTERESTED EVIDENCE.

I have thought it advisable to insert a few extracts from accounts of the Massacres of April, 1909, given by disinterested witnesses.

"We are having a perfectly hideous time here. Thousands have been murdered—25,000 in this province they say; but the number is probably greater, for every Christian village was wiped out. In Adana about 5000 have perished. After Turks and Armenians had made peace, the Turks came in the night with hose and kerosene, and set fire to what remained of the Armenian quarter. Next day the French and Armenian schools were fired. Nearly everyone in the Armenian school perished, anybody trying to escape being shot down by the soldiers."

"The Turkish Authorities do nothing except arrest unoffending Armenians, from whom by torture they extort the most fanciful confessions. Even the wounded are not safe from their injustice. A man was being carried in to me yesterday when he was seized and taken off to gaol. I dare not think what his fate may be.

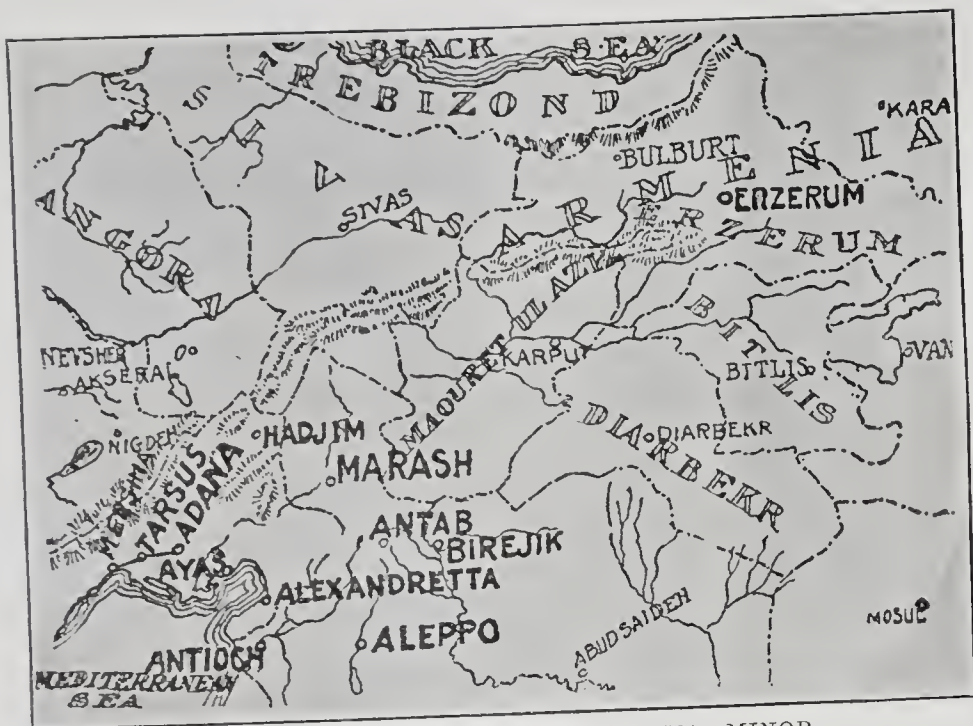
"For fiends incarnate commend me to the Turks. Nobody is safe from them. They murder babies in front of their mothers; they half murder men, and violate the wives while the husbands are lying there dying in pools of blood."

"The authorities did nothing, and the soldiers were worse than the crowd, for they were better armed. One house in our quarter was burned with 115 people inside. We counted the bodies. The soldiers set fire to the door, and as the windows had iron bars, nobody could get out. Everybody in the house was roasted alive. They were all women and children and old people."—Extract from letter of Mrs. Doughty-Wylie, wife of British Consul at Adana; published in the London "Daily Mail."



IN THIS HOUSE 115 WOMEN AND CHILDREN WERE ROASTED ALIVE.

History repeats itself. In 1895 Turkish soldiers fell upon seventy to eighty young women and girls in a church, where they had fled for refuge, and after hideously outraging them, barricaded them in, setting fire to the building at the same time, and derisively shouting to their victims as they were being roasted alive, to call upon their Christ to save them now



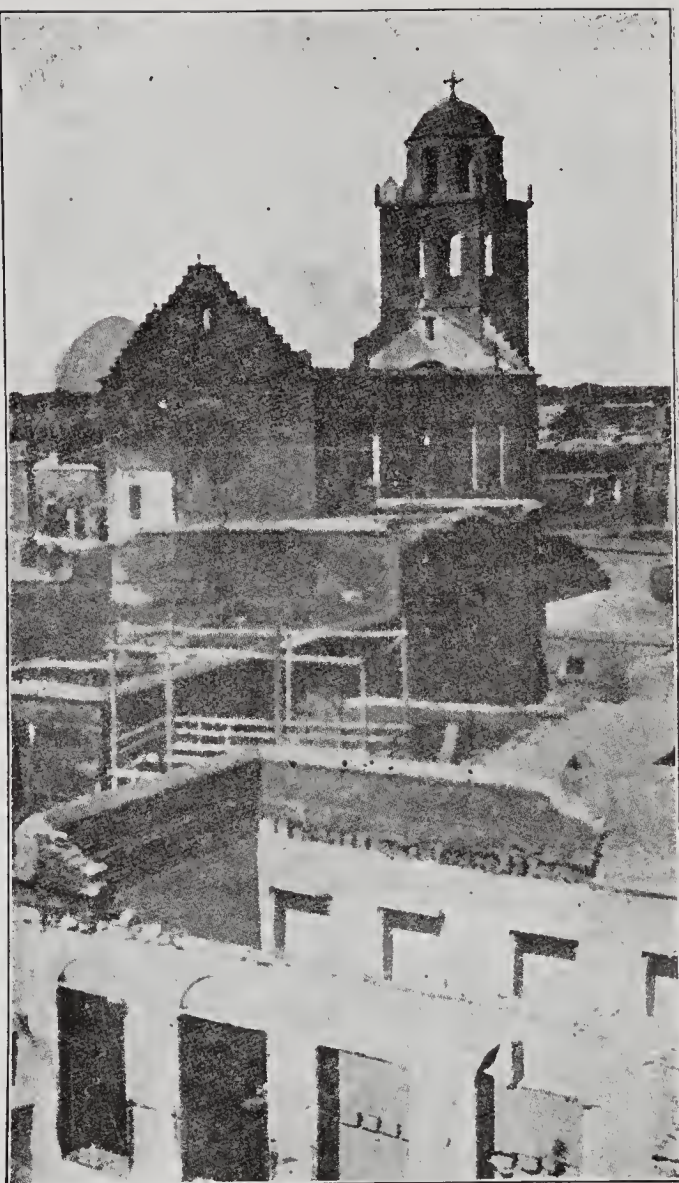
SCENE OF THE MASSACRES IN ASIA MINOR.

The trouble began in Adana. An armed mob strengthened and augmented by soldiers fell in overwhelming numbers upon the unarmed Christians. The Armenian population of Antioch and vicinity were practically wiped out and the Armenian villages in the Alexandretta district destroyed with immense loss of life. Hadjim, Kessab and the neighbouring villages were burned. The Armenian quarter in Tarsus was ruined and ill-omened Marash stained again with the blood of thousands of Armenians. Zeitoon was desolated. The entire population of Kirikon between Aleppo and Alexandretta were massacred to the last babe. The mob and the soldiers burned what they could not carry away, so that the material loss has been enormous. In place of the former abundance and thriving industries there are instead desolated provinces and the charred and blackened remains of pillaged and ruined homes, and the residue of those who escaped massacre are reduced to homelessness and starvation.

“The soldiers led the way in these horrors and were guilty of atrocities so terrible that they can never be described in a public print. Even the soldiers landed at Mersina—the soldiers sent expressly to restore order—added to the crimes and for three days continued the murders unchecked.”—Extract from the London “Daily Mail.”

“The outbreak began in the Armenian bazaar on April 14th, and on the pretence that an Armenian revolt was in progress the Redifs or reserves were called out. These, as villainous a crew as could well be found, had arms and ammunition served out to them, and immediately joined in the slaughter, and all the worst of the subsequent killing, looting, and house burning was done by them.”

“The Armenians did not take their punishment lying down. Their quarter of the town was so well defended that the mob, mad as they were with lust for blood, would not venture into it. Houses on the outskirts were besieged by thousands of men and held by half a dozen; in fact, the courage of these hordes of Moslem savages was only equal to butchering women and children and unarmed men. I saw a Greek house which was held for eight hours by one Armenian with a shotgun against hundreds of Turks firing from the surrounding houses and the minaret of a mosque. At last his cartridges gave-out, but not for two hours after that did the mob pluck up courage to rush the house.”—Extracts from accounts by Mr. J. L. C. Booth, special correspondent of the London “Graphic.”



RUINED CHURCH AND HOMES AT ADANA.

“Kessab was a thrifty Armenian town of about eight thousand inhabitants, situated on the landward slope of Mt. Cassius (Arabie, Jebel Akra) which stands out prominently upon the Mediterranean seacoast half-way between Alexandretta and Latakia. Kessab is now a mass

of blackened ruins, the stark walls of the churches and houses rising up out of the ashes and charred timbers heaped on every side. What must it mean to the five thousand men and women and little children who have survived a painful flight to the seacoast and have now returned to their mountain home, only to find their houses sacked and burned! There were nine Christian villages which clustered about Kessab in the valleys below. Several of these have been completely destroyed by fire. All have been plundered and the helpless people driven out or slain."

"Can you imagine the feelings of the Kessab people as they climbed on foot the long trail up the mountain, and then as they came over the ridge into full view of their charred and ruined dwellings? Their stores of wheat, barley and rice had been burned; clothing, cooking utensils, furniture and tools had gone; their goats, cows and mules had been stolen; their silk industries stamped out; their beloved churches reduced to smouldering heaps. The bodies of their friends and relatives who had been killed had not been buried. And yet the love of home is so strong that the people have settled down there with the determination to clear up the debris and rebuild their houses."—Extracts from "The Sack of Kessab," Stephen Van R. Trowbridge.

As these sheets are going through the press there comes news of famine at Zeitoon. The Rev. F. W. Macullum, American Missionary at Marash, writes to the Rev. W. W. Peet, American Missionary at Constantinople, that 12,000 souls in and around Zeitoon are dying of hunger; they are wandering about in rags, mixing bran and water, and cooking and eating it, if they can get even that. Rev. Macullum adds, "The same story comes to us from all sides. As we foresaw all along, from now on the distress will be greatest."

If 50,000 were massacred, the list of those who have died and are dying of homelessness and starvation will exceed 150,000. It is true; and the numbers are not exaggerated. Last year the people reaped no harvest, and this year there are no sowings.

The latest news is that Mush, a prosperous Armenian village that had escaped the desolation of the massacres, has been plundered in a night attack by armed Kurds, and the villagers are now reduced to extreme distress. Before the outbreak the Armenian patriarchal vicar at Mush had repeatedly appealed to the Armenian Patriarch at Constantinople, and the Armenian Patriarch had repeatedly appealed to the Authorities at Constantinople asking protection for the villagers of Mush as a Kurdish attack was apprehended. It is evident that the authorities at Constantinople are unable to protect thriving Armenian villages from Kurdish and Turkish raiders.

PREFACE TO 2ND PRINTING.

The first and second parts of this little book were written and printed in pamphlet form for circulation in the United States, shortly after the Adana Massacres of April, 1909. I have now thought it advisable to add a Supplement of a short history of the Origin of the Armenians and the Introduction and Revival of Christianity in Armenia.

The illustrations and the extracts from the periodicals "Harper's Monthly," "The Wide World" and the "Cosmopolitan" have been added to the 2nd printing.

INTRODUCTION

TO 2ND PRINTING.

My object in writing this little book is to lay the hard case of my unfortunate race before the men and women of the United States ; since it is from the United States that the American Missionaries have gone forth, who have been the only helping influence from without for my suffering people in Asiatic Turkey. To the earnest and devoted men and women of the American Missions, we Armenians owe a debt of gratitude which we can never repay.

If in the contents of the pages of this little book I have exaggerated Facts by one whit or one iota, if I have deviated by one hair's breadth from the Truth, I stand to be judged.

“ God save us from another Adana, but the sword of Islam has not been dulled ” was one of the clarion notes sounded at the Sixth International Convention of the Student Volunteer Movement, which was held at Rochester, New York. The man who sounded that clarion note knew Islam, and because knowing of my own knowledge that the sword of Islam has not been dulled, I tremble lest its sharp edge fall once more on the neck of my helpless race. If I knew and felt sure in mine own heart that the sword of Islam was dulled, I would be content to let bygones be bygones, and to hold my peace and be silent for ever.

Like the sudden explosion of a volcano in the physical world, comes the explosion of a Turkish Massacre of Armenians in the moral world. It comes just in that way ; the subterranean fires are always there, but all of a sudden the sulphur flames of religious fanaticism burst, the lava floods of race hatred and lust of plunder, break forth and run in fiery streams ; the unfortunate victims are pounced upon, swooped upon, pillaged, plundered, butchered, slaughtered, subjected to outrages so hideous, cruel, loathsome, and revolting, that no pen could depict their horrible realities and the details can never go into print. The human mind is staggered and asks itself the question if even the imaginations of fiends and devils could originate such horrors. Then this orgy of the human fiends is arrested. For the time being the appetite for blood, lust, and plunder is satisfied ; for the time being, the eye is content with the scenes of havoc and desolation lying under the sun ; the

smell of corpses is in the air, the odor from the carcasses of the "christian swine" reek in the nostrils of the Turk, he turns away, his jaws dripping with blood, and rests to couch for a future spring. We have seen that sort of an end to the tragedy of a tiger's victim : the tiger has eaten his fill, he rests, to keep guard over the crunched bones and mangled bits of bloody flesh that bestrew the earth. So also now there is a residue left of those that have served as the meat and wine of this devil's feast ; the demons have gorged themselves over the banquet, and now there are left over the broken remains of the banquet, the miserable residue homeless and destitute.

Civilized nations have received a temporary moral shock, like a shock that spreads from the centre of an explosion ; the electric vibration running far and wide from the scene of the centre of devastation. There are among these civilized nations generous and kind-hearted people who open their purse strings ; they give money to purchase shelter, food and clothing for these homeless, naked and hungry beggars, made homeless, naked and hungry through no fault of their own. But oh ! ye generous and kind hearted people ! can any power under heaven assuage the heart anguish of this miserable residue ? Can they be made by any means of human comfort to forget the black horrors or recover from the effects of the fires of the hideous affliction through which they have passed ? What is there left for a woman who has seen with her own eyes the slaughter and heard with her own ears the dying cry of her murdered child ? even her reason must give way under the stress of her anguish. All ye who are mothers, I appeal to you, for one moment to put yourselves in the place of thousands of such mothers, in whose hearts the same mother's love burns as in yours, and then measure the depth of their agony.

Generous and kind hearted people who open your purse strings ; would to God I entreat, ye would raise up your voices and demand that this hideous slaughter and oppression of a helpless christian race should cease. Would to God I entreat, ye would raise up your voices and demand that this people of an industrious, intelligent christian race, robust in mind and body, should be let to live. Would to God I entreat, that ye would raise up your voices and demand for them that security of life and property to which they are entitled just as equally as all other peoples.

Public Sentiment has done great things in the world's history. Public Sentiment liberated Greece, The Lebanon, The Balkan States from Turkish Oppression. Slavery was abolished in the United States through Public Sentiment : but alas ! does Public Sentiment sleep for this helpless Christian race. Are they not God's creatures ? have they not a right to live on God's

earth as other nations? Does Humanity, does Christianity allow that tender babes and children should be hideously and horribly mutilated and butchered before the eyes of their mothers, or that the ears of mothers should be rent with the cries of the dying agony of their murdered children? Does Humanity, does Christianity allow that helpless women should be forcibly subjected to the most hideous, the most loathsome, the most revolting, and the most cruel outrages? Does Humanity, does Christianity, allow all this?

Christian Governments have organized a Hague Conference of Peace and Civilization, but they have closed its doors to the cause of a bleeding christian race groaning under the yoke of the cruellest oppressors that the world has yet known. Christian men and women have held up their hands in horror at the Indian Juggernaut; but alas! the political wheels of Christian Governments have been a Greater Juggernaut for a helpless christian race. It is by Christian Governments that "we are made as the filth of the world, and as the offscouring of all things unto this day." It is as if the answer to our groanings had been made by Christian Governments in just these words :

"We know that you have had frightful grievances, such as have been beyond the measure of human endurance. We know that since the Treaty of Berlin your history has been written in blood and tears, as the history of no other nation has been written before or now. We know that your women are subjected to the most revolting and hideous agonies, and your babes and children hounded to hideous deaths. We know that the sum total of your wrongs and sufferings is so great, that the cry of its anguish is piercing the very heavens, but really, our political and commercial jealousies prevent; and we each one of us being on the look out lest our separate political and commercial interests in the Empire of your oppressors be endangered, cannot regard you. It may be the deadliest scandal of Christendom that we Christian Powers should be all gathered together, one against another, in the Empire of your Oppressors, as eagles gather together round a carcase; but really there is no help for it; and if you must die hideously by a hellish extermination, why then you must die, and we have to condone your hellish extermination, for in any case, each one of us must secure his own political and commercial interests in this same Empire of your Oppressors."

In "Transcaucasia and Ararat," published by Mr. James Bryce in 1876, there occurs in the chapter entitled "Some Political Reflections" the following passage :

"The attention of the West was so much drawn towards Herzegovina and Bulgaria by the events of 1876 that the miseries of the Asiatic subjects

of the Porte have been unreasonably forgotten or neglected. They are fully as wretched as the Slavs or Cretans have been ; and in so far worse off, that in Europe there exists no large body of tribes making murder and robbery its regular and daily occupation as the Kurds, and latterly the Circassians also, have done in Armenia. If anyone will take the trouble to read the complaints of oppressions and cruelties presented to the Porte by the Armenian Patriarchate in 1872 (since reprinted in England) and some of the more recent statements printed by the Armenians in England on the same topic, he will see that the state of Turkish Asia presents as grave and pressing a problem as that of Bulgaria itself."

In the 4th edition of the same book, published in 1896, the following note appears to the passage I have quoted :

"Shortly after this was written, the Blue Books presented to Parliament, containing reports from British Consuls in Asiatic Turkey, showed that things were really far worse there than they had been in Bulgaria or Herzegovina."

What has followed since 1876 is too well known. For seeking redress from their frightful grievances the Armenians were hunted like wild beasts and killed like rats and flies during the Hamidian régime.

You will tell me, my christian friends, that with the rise of the reform party in Turkey, the era of massacres is at an end, and I will tell you that the conditions of 1876 and 1896 have not actually changed, though they may seemingly appear so to the uninformed and uninitiated. I will answer you that the hideous massacres of April last happened nine months after the reform party first rose in power, and nine months after the inauguration of the Constitution. I do not question the goodwill of the reform party, but the reform party does not comprise the whole Turkish nation, and until the Turk learns to become liberal, civilized and human, there may be no more Armenians left, unless some Christian Power such as the United States demands their protection and enforces it. No ! my Christian friends, it can be well for other Christians in the Turkish Empire with their powerful Governments at their back ; but alas ! there is no security for a subject people alien in race and religion.

The massacres in April last raged from Adana to Alexandretta, and according to authenticated reports about fifty thousand men, women and children were hideously exterminated ; more than this, the last massacres were especially characterized by the most hideous, the most loathsome, the most revolting and ferocious cruelties perpetrated on women and children. Now what other name can we find for the perpetrators of this diabolical

orgy, except to call them fiends incarnate; and who is the bold man who can guarantee that these same fiends incarnate have become metamorphosed and changed all of a sudden; or that the handful of liberal Turks at Constantinople are capable of controlling and restraining them. We have not even heard that the leaders and participators of the last massacres have been punished as they deserved; and what is the reason they are left unpunished? because the Government is afraid to punish Mahommedans for killing Christians; because the liberal Turks dare not punish the "true believers" for killing "Kaffirs."

The religion of Mahommed, the religion of the sword, has been infused into the Turk, and to understand the effect of the religion of Mahommed upon the Turk, it is necessary to regard it from four aspects, or from four points of analysis. First, the fundamental doctrine and law of the religion. Second, the character of the founder as an example to his followers. Third, the racial and ethnographic characteristics of the Turk. Fourth, the effect which this particular religion would be likely to have on this particular race. When we have viewed the Turk and his government from these four points of analysis, we have the explanation of all the woe and desolation which have lain over the countries under Turkish rule.

"When ye encounter the unbelievers strike off their heads until you have made a great slaughter of them" is a chapter of the Koran which the Turk has religiously and steadfastly made his creed.

In conclusion, I will ask my readers to compare one point of difference between the two races, the oppressor and the oppressed. Thousands upon thousands of Armenian women, thousands upon thousands of Armenian children, have been hounded to death, or savagely, ferociously, horribly and loathsomely maltreated by the Turk, and yet in all the agonizing years when Massacre has succeeded upon Massacre, has there been one known case or one single instance of a Turkish woman or child maltreated by Armenians?

The last massacres though especially organized from the Palace at Constantinople, were officially announced to originate from an affray between one Armenian and three Turks, in which the single handed one, on the one side, grappling with the three on the other, killed one of the three: given equal numbers and arms, the Armenian is always a match for the Turk, but alas for him that unequal numbers and want of arms have always made him the victim of his oppressor.

Ahmed Riza Bey in the first part (Ses Causes) of his book "La Crise de L'Orient" published in Paris in 1907 holds a brief for his nation which through its own fallacious arguments falls to the ground. I will quote one passage as an example.

“Jamais les populations chrétiennes ne se sont révoltées, spontanément, d'elles-mêmes. Les révoltes ont toujours été partielles et espacées, ce qui tend bien à prouver qu'elles sont provoquées non par certaines injustices administrative que nous savons être constantes et les mêmes pour tous, mais par les sourdes menées de l'extérieur. Les agences consulaires, les écoles étrangères, les maisons des missionnaires, couvertes par les Capitulations, ont servi de foyer de propagande, de dépôts d'armes, et même de refuge pour les perturbateurs. Souvent les ambassadeurs sont intervenus pour faire gracier des rebelles pris et condamnés. On se rappelle avec quelle solennité les Arméniens qui s'étaient introduits dans la Banque Ottomane furent conduits sains et saufs à bord d'un bateau par le drogman de l'Ambassade russe—leur complice.”

“Si ces prétendus patriotards sont tant soutenus et choyés dans le monde occidental, c'est parce qu'ils constituent un élément ou plutôt un instrument de destruction au service de certains Européens élevés dans les préjugés des Croisades et qui crient avec Chateaubriand : ('L'espèce humaine ne peut que gagner à la destruction de l'Empire Ottoman').”

The author of “La Crise de L'Orient” continues in this strain. Are we then to suppose that the British Consuls, men whose truthfulness has never been impeached, whose reports on the unsupportable sufferings of the subject christian races and the oppressions and hideous atrocities of the Turks, have filled volumes : and likewise the American Missionaries, men who have deservedly gained the honor and respect of the world, whose statements have corroborated the British Consular reports ; have been according to Ahmed Riza Bey the mischief-makers in the Turkish Empire ? since it is from them alone the world has gained the widest and most correct knowledge of the daily miseries and oppressions under which the subject Christian races have groaned. Are we also to suppose that men like Mr. James Bryce and Dr. Dillon have by mendacious writings upheld them, British Consul and American Missionary, liars, and mischief makers ? Or rather are we not to suppose that if thinking men and women in the world have come to cry out with Chateaubriand “L'espèce humaine ne peut que gagner à la destruction de l'Empire Ottoman” it is because the Turks have earned the world's condemnation through their own diabolical acts, and on account of the woe and desolation which Turkish rule has worked over the fairest provinces under the sun. If the Turk will turn from the evil of his ways unto good, the stigma of “the unspeakable Turk” which now attaches itself to him, will cease to be a veritable truth. The bringing about of the transformation rests with himself.

Further in answer to Ahmed Riza Bey's account of the Armenian "prétendus patriotards" in connection with the Ottoman Bank; I cannot do better than quote from Mr. Bryce's version of the story, and the massacre that followed: "In the following June serious trouble arose at Van, where some sort of insurrection is said to have been planned, though in the discrepancy of the accounts it is hard to arrive at the truth. Masses of Kurds came down threatening to massacre the Christians, and a conflict in which many innocent persons perished, was with difficulty brought to an end by the intervention of the British Consul. A little later the Armenian revolutionary party, emboldened by the rising in Crete, where the Christians, being well armed and outnumbering the Muslims, held their ground successfully, issued appeals to the Embassies and to the Turkish Government to introduce reforms, threatening disturbances if the policy of repression and massacre was persisted in. These threats were repeated in August, and ultimately, on August 26, a band of about twenty Armenians, belonging the revolutionary party, made a sudden attack on the Imperial Ottoman Bank in Constantinople, declaring they were prepared to hold it and blow it up should the Sultan refuse their demand. They captured the building by a *coup de main*, but were persuaded by the Russian dragoman to withdraw upon a promise of safety. Meanwhile the Government, who through their spies knew of the project, had organised and armed a large mob of Kurds and Lazes—many of whom had recently been brought to the city—together with the lowest Turkish class. Using the occasion, they launched this mob upon the peaceful Armenian population. The onslaught began in various parts of the city so soon after the attack on the Bank that it had obviously been prearranged, and the precaution had been taken to employ the Turkish ruffians in different quarters from those in which they dwelt; so that they might less easily be recognised. Carts had moreover been prepared in which to carry off the dead. For two days an indiscriminate slaughter went on, in which not only Armenian merchants and traders of the cultivated class, not only the industrious and peaceable Armenians of the humbler class, clerks, domestic servants, porters employed on the quays and in the warehouses, but also women and children were butchered in the streets and hunted down all through the suburbs. On the afternoon of the 27th the British Chargé d'Affaires (whose action throughout won general approval) told the Sultan he would land British sailors, and the Ambassadors telegraphed to the Sultan. Then the general massacre was stopped, though sporadic slaughter went on round the city during the next few days. The Ambassadors, who did not hesitate to declare that the massacre had been organised by the Government, estimated the number of killed at from 6000 to 7000; the official report

made to the Sultan is said to have put it at 8750.† During the whole time the army and the police had perfect control of the city—the police, and a certain number of the military officers and some high civil officials, joining in the slaughter. Of all the frightful scenes which Constantinople, a city of carnage, has seen since the great insurrection of A.D. 527 when 30,000 people perished in the hippodrome there has been none more horrible than this. For this was not the suppression of an insurrection in which contending factions fought. It was not the natural sequel to a capture by storm, as when the city was taken and sacked by the Crusaders in A.D. 1204, and by the Turks in A.D. 1453. It was slaughter in cold blood, when innocent men and women, going about their usual avocations in a time of apparent peace, were suddenly beaten to death with clubs, or hacked to pieces with knives, by ruffians who fell upon them in the streets before they could fly to any place of refuge.”*

I am also obliged to quote from an Article written by a Turkish Officer who signs himself A. J. and published in the “Siper-i-Saika-i-Hurriet,” a Turkish daily, on July 6, 1909.

Every time that I hear the name Armenian I feel the bleeding of a moral wound within me. It was the year I was sent into exile (1896). On a Thursday, before we had left the Military School for our vacation, a rumor flew through the school,—“They are massacring the Armenians.” All my young patriotic companions turned pale from deep emotion. Every one tried to read in the sad faces of others the reason for this bad news. But each one avoided expressing his thought. After a time the details began to circulate to the effect that the Armenians had dared to destroy the Ottoman Bank and government buildings with bombs, and that this was the reason why they were massacred. At that time all of us trembled, because we also were enemies of that government, because we also wished to overthrow it, although we were not convinced that the best service could be rendered by bombs, no less working quietly to spread our ideas. In our hearts a flame of enmity and indignation, no less terrible than bombs, was burning. The poor Armenians were being massacred ruthlessly, because out of their number five or ten persons, resenting their wrongs, had rebelled. But that which maddened these poor men, that drove them to rebellion and placed bombs in their hands was the stupidity of the people and the outrageous oppressions of the government. And now this inhuman government was killing with clubs a noble nation, under the pretext of putting down a rebellion produced by its own oppressions. Among the crimes committed by the former government the most unpardonable crime was the Armenian massacre. If there

† In a recent publication “Fifty Years in Constantinople,” the author Dr. George Washburn, ex-President of Robert College, estimates the number that were slaughtered in cold blood in the streets of the city as 10,000. Dr. Washburn adds the following: “The massacre of the Armenians came to an end on Friday, the day after the soldiers came to the College; but the persecution of them which went on for months was worse than the massacre. Their business was destroyed, they were plundered and blackmailed without mercy, they were hunted like wild beasts, they were imprisoned, tortured, killed, deported, until the Armenian population of the city was reduced by some seventy-five thousand, mostly men, including those massacred.”

* “Transcaucasia and Ararat: Twenty Years of the Armenian Question.”—JAMES BRYCE.

was a race up to that time among non-Moslem peoples which with sincere and deep feeling honored the Ottoman fatherland that race was the Armenian. It is the Armenians who wear most nearly the national dress, who speak and write Turkish best, and recognize the Ottoman country as their fatherland. Besides this it is the Armenians who engage in commerce and agriculture, and thus, by demonstrating its fruitfulness, increase the value of the Ottoman Empire. Because a few among them justly started an agitation, these our noble and industrious brethren were being massacred. What a terrible scene! When we left the school building we saw hundreds of the bodies of our Armenian compatriots being removed in manure carts; legs and arms were hanging down outside. This bloody scene will ever remain impressed on my mind.

“This shocking crime of Yildiz formed a deep lake of blood, and this lake, during the whole course of a cursed absolutism, up to the last moment, grew wider. Even during the past nine months of the Constitution, in spite of the brotherly feelings which had been shown, the awful events in Adana took place and the souls of all true Osmanlis melted into tears. Up to the present time the deep sorrow caused by this event has not disappeared, because this bloody wound in our social body cannot easily be cured. While we fill our stomachs with choice morsels, while we rest selfishly in our comfortable beds, these fatherless and brotherless orphans, widows hungry, naked, and barefoot wander hither and thither, and thousands of families are fleeing from the fatherland. We are convinced that the government is doing its work, but what has happened is so great a calamity that it can keep a government busy for years. However much sacrifice we may make, still it will be inadequate, because the happiness of the fatherland depends on healing such blood wounds as these as soon as possible. We are convinced that the government and all connected with it are persuaded of this as well as ourselves. We must now wipe out the traces of the misfortune brought by a cursed period. We must now comfort weeping hearts. We must understand and teach those who do not understand that patriotism and brotherhood do not differ from each other. The responsibility of the government for the Armenians is very great and very weighty. The whole Ottoman nation is under obligations to protect this suffering race, because the liberty we enjoy to-day is in large part due to the blood shed by the Armenians. We thought that these truths were so obvious that we preferred to keep silence, whereas to-day we understand that it is necessary from time to time to recall the greatness of our obligation. We must not forget that this unhappy people up to yesterday has endured only barbarism, and for twelve years has been constantly oppressed and ground to the earth, and has given thousands of victims. Hereafter we must work to assure them that the era of massacres has passed, and with all our strength of mind and soul we must quiet them. The obligation of the government to protect them is also very heavy, because our Armenian countrymen live among wandering tribes. We must all assist the government and point out its obligation. It must be declared in public and periodically that the one of the most important duties of the Ottoman nation is to protect, together with those of other races, the interests, the life, and property of the Armenians as well, since these are their sacred rights. Let investigations be made and let whatever is necessary be done in order to reach this aim.”

This article of the Turkish officer, who however does not dare disclose his identity; and the account given by an authority like Mr. James Bryce surely refute the facile explanation of Ahmed Riza Bey in alluding to the Massacres as “*les Massacres occasionnés par les aventuriers Arméniens.*” Indeed it holds out poor hope for the furtherance of liberty and justice in Turkey when the man who is the President of the Chamber of Deputies only

as far back as 1907 tries to palliate the horrors of the Hamidian régime by misrepresentations.

The author of "La Crise de l'Orient" also cites the Japanese as an instance of the civilization and aptitude for progress of a non-Christian oriental race. In this case, Ahmed Riza Bey certainly needs to measure the distance between the mental, moral and humane qualities of the Japanese and the Turk, a distance as great as lies geographically between the North Pole and the South.

PART I.

THE ARMENIAN MASSACRES AND THE TREATY OF BERLIN.

Since the gathering of the Plenipotentiaries of Europe at the famous Congress of Berlin in 1878, and the signing of the still more famous Treaty of Berlin, the martyr roll of the unfortunate Armenian nation stands without its parallel in history.

In the Guildhall at Berlin hangs a picture of the memorable scene witnessed in that city on July the thirteenth 1878. The painter has depicted the proud array of representatives of the powerful Governments of Europe, but in the interests of Humanity there should be attached to that painting the wording of Article 61 of the Treaty of Berlin written in letters of blood (Armenian blood).

It was a curious irony of Fate, that although the taking of "the terrible stronghold of Kars," universally admitted to be one of the greatest and most difficult military exploits ever achieved, and the crowning success of the Russian arms in Asiatic Turkey, should have been accomplished by an Armenian General; that although Armenian Generals in the Russian service had led to conquest, and Armenian soldiers fought, conquered and died, yet by these successes not only was no amelioration attained of the hard fate of their unhappy nation under Turkish rule, but that fate, hard before, was made a hundredfold and even a thousandfold harder.



GENERAL PRINCE LORIS MELIKOFF.

Commanded the Russian forces in Asiatic Turkey during the Russo-Turkish war and captured the impregnable fortress of Kars. Appointed Prime Minister of Russia by Alexander II. The liberal policy which characterized the reign of that excellent monarch, and the Constitution that he was on the eve of granting to his people were influenced by Melikoff; but after the death of Alexander II he was not allowed to continue in his good work of reforming Russia, being overthrown from office early in the reign of Alexander III.

The efforts of the Armenians, and the entreaties of their Patriarch Nerses had procured the insertion of Article 16 in the Treaty of San Stefano signed between Russia and Turkey in March 1878. In fact the wording of the Article had been suggested by the Patriarch himself. It provided the following stipulation for the protection of the Armenians :—

“As the evacuation by the Russian troops of the territory which they now occupy in Armenia, and which is to be restored to Turkey, might give rise to conflicts and complications detrimental to the maintenance of good relations between the two countries, the Sublime Porte engages to carry into effect without further delay the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Kurds and Circassians.”

What followed has passed into history. The British Government of which Lord Beaconsfield (then Mr. D'Israeli) was Premier, and Lord Salisbury Foreign Secretary, once more pursued the old policy of baffling Russian aggrandizement in Turkey. Afraid that her own real or fancied interests would thereby become imperilled, England threw in the weight of her power, and virtually commanded the substitution of the Treaty of Berlin in lieu of the Treaty of San Stefano. Thus the substantial guarantee of a natural and immediate protector, both able and desirous of enforcing the protection which the Armenians then had in Russia, was taken away, and the security of impotent words given in its stead, namely :—

“The Sublime Porte undertakes to carry out without further delay the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application.”

“It will periodically make known the steps taken to this effect to the Powers, who will superintend their application.” How this last proviso could furnish food for laughter were it not for the terrible tragedy involved in it.

The insertion of Article 61 in the Treaty of Berlin, granted, or rather seemingly granted, by the six Powers of Europe, proved in reality, as subsequent events bore out, an instrument of death and torture. It was as if the reversal of the figures had reversed the possibilities of succour and protection, and with the death of the Czar Liberator, the last chance of the Armenians died.

The Turkish Massacres of 1875 and 1876 which led up to the Russo-Turkish War of 1877 are historical facts too well known to need further

comment in this article. The Czar Liberator stands out in history as that noble figure—a benefactor of mankind. Through his humanitarian susceptibilities, and his sublime efforts for their deliverance, the Christians of European Turkey received immunity from Turkish slaughter; and the protection of his benevolent arm was extended over that unhappy Christian nation of Asiatic Turkey, the Armenians; at least it would have secured them immunity from the record-breaking slaughter that followed, but the Power that had stood behind Turkey since 1791 frustrated his endeavours.

A British commentator on that page of British policy has summed it up in the words:—

“In no other part of the world has our national policy or conduct been determined by motives so immoral and so stupid.” *

The same commentator, in reviewing also the result of the substituted Treaty, fittingly remarks:—

“The Turk could see at a glance that, whilst it relieved him of the dangerous pressure of Russia, it substituted no other pressure which his own infinite dexterity in delays could not make abortive. As for the unfortunate Armenians, the change was simply one which must tend to expose them to the increased enmity of their tyrants, whilst it damaged and discouraged the only protection which was possible under the inexorable conditions of the physical geography of the country.”

It had been the constant endeavour of the Patriarch Nerses to point out to the Armenians that their true policy lay in aiding Russian advance in Turkey: that even if Russia were selfish in her designs, she was the only Christian Power that would stand as their protector against Turkish or Persian tyranny. His political foresight had already been verified as early as 1827,† and his strenuous life-long labours were nearing the goal in 1878, but were frustrated by the fatal action that intervened.

England, by commanding the substitution of the Treaty of Berlin in place of that of San Stefano had taken upon herself the heaviest obligations any nation could incur. It is unnecessary to repeat that those obligations were never fulfilled.

* “Our Responsibilities For Turkey.”—Argyll (note to 2nd printing).

† In 1826 the Russian General Paskevitch defeated the Persians at Elizabetopol and in the following year 1827 he seized the monastery of Etchmiatzin (the seat of the Armenian Patriarch) and Erivan one of the great towns of Armenia and gained for himself the title of Erivanski. By these successes Russia advanced as far as the line of the Araxes and wrested from Persia the provinces of Erivan and Nakhitchvan. The Treaty of Peace was concluded between Russia and Persia at Turkmantchai on the 22nd of February 1828.—Note to 2nd Printing.

If the lamented death of the Emperor Alexander II was one of the most unhappy events that could have befallen Russia; it was a hundredfold more unhappy for the Armenian nation. His successor, who adopted repressive and coercive measures for his own people in the place of his father's liberal policy, not only applied the same measures to his Armenian subjects in his own domains, but left their countrymen under Turkish rule to their merciless fate.

Russia, twice foiled in her subjugation of Turkey, changed her policy from that of crushing into that of upholding the Ottoman Empire. When the horrors of the Armenian massacres, revealed to the people of England by their own ambassadors and consuls, their own journalists and men of letters, thrilled the hearts of men and women, when England's "Grand Old Man" thundered his vituperations against the "Great Assassin," *Prince Lobanoff in answer to British proposals of coercion towards Turkey, conveyed Russia's intentions in his warning note to the Salisbury Government, and England, who in 1878 had rivetted the Turkish yoke on the necks of the Armenians, to use the words of an eminent British authority on Turkish affairs, "wrung her hands and submitted."†

The same authority tells us that the *coup de grace* to the intervention of the Concert of Europe in Armenian affairs was given by Prince Bismarck, "who in 1883 intimated to the British Government, in terms of cynical frankness and force, that Germany cared nothing about the matter, and that it had better be allowed to drop."

Thus the Concert of Europe, under whose aegis the aspiring Armenians foolishly and fondly hoped to recover National Autonomy, became the cause of dealing out to the struggling nation, not security from Turkish oppression, but instead fire, famine and slaughter, a slaughter to which were added devilish ingenuity of torture, and the loathsome horrors of Turkish prisons. If before the Treaty of Berlin the Armenians had suffered from various phases of Turkish oppression, they had at least not been pursued with the relentless fury that followed, until the soil of the fatherland was soaked, and reeked and steamed with the life-blood of its slaughtered sons and daughters;

* Commenting on the effect on Abdul Hamid of the indignation aroused in England over the massacres, Mr. James Bryce writes, "The indignation expressed in England exasperated him; he passed from fear to fury, and back again to fear; and went so far as to beg, and obtain, the friendly offices of the Pope, who, through the Government of Spain, asked the British Government not to press too hardly upon the Sultan with regard to the Armenians."—Note to 2nd printing.

† "Transcaucasia and Ararat: Twenty Years of the Armenian Question."—James Bryce. Note to 2nd printing.

until women and children were done to their death under the most hideous and revolting circumstances, and tender youths and cultured men of letters rotted in Turkish dungeons.

England, with her uneasy conscience, continued spasmodic efforts in the shape of paper remonstrances, from time to time she rallied the other powers who were signatories to the Treaty of Berlin and by means of Ambassadorial Identical Notes and Collective Notes sought to terminate the horrors that were stirring public feeling at home; but Abdul Hamid, fully cognizant of the jealousies and rivalries of the Powers, and knowing himself secure thereby, laughed in his sleeve at all the paper remonstrances.

No action was taken by the Cabinets of Europe to leash the tiger sitting on the Ottoman throne. The lust of blood and the lust of plunder of "le Sultan Rouge," combined with the greed of his satellites, were allowed to be gratified to the full on a helpless and hapless people, whilst Europe looked on.

The character of Abdul Hamid has been well summed up in the testimony of a writer having opportunities of intimate acquaintance with him.

"Il voit dans son peuple un vil troupeau qu'il peut dévorer sans pitié, et à qui, comme le lion de la Fable, il fait beaucoup d'honneur en daignant le croquer." *

When to these significant words, we add the following by the same author:—

"De ce qu' Abdul Hamid n'est pas bon musulman, il ne faudrait pas conclure qu'il aime les Chrétiens; il les deteste, au contraire, et emploie fréquemment le mot *giaour* pour désigner un infidèle ou insulter un musulman."

We have the explanation of the Armenian massacres; especially as that unfortunate people had become by Article 61 of the Treaty of Berlin, subjects of the paper remonstrances of the Powers of Europe, and thereby also objects of the tyrant's vengeance.

* "Abdul Hamid Intime," Georges Dorys. In the Preface by Pierre Guillard to the same book, there occurs the following passage: "Gladstone dénonça le Grand Assassin; M. Albert Vandal flétrit le Sultan Rouge; M. Anatole France fit trembler dans l'autre de Yildiz le Despote fou d'épouvante et d'autres le traitèrent de Bête Rouge et de Sultan blême.

Cependant aucun de ces termes excessifs en apparence n'est encore satisfaisant et n'exprime en toute son horreur le caractère d'un être à face humaine, tel, disait récemment un haut exilé ottoman, qu'il n'en existe point de semblable, qu'il n'en a jamais existé de pareil et que selon toute probabilité, il n'en pourra dans l'avenir exister un second. Les conquérants assyriens qui se vantent dans des inscriptions lapidaires d'avoir exterminé les peuples rebelles et tendu de peaux écorchées les murailles des villes prises, Néron, Caligula, Timour, Gengiz Khan, les inquisiteurs catholiques et les tortionnaires chinois, aucun tueur d'hommes n'égala Abdul-Hamid.—Note to 2nd printing.

That the Armenians should be constantly appealing to the Power that had pledged itself for their protection, and that the same Power should be constantly rallying the others, and making Ambassadorial demonstrations, was enough to rouse the vilest passions of a nature in which no feelings except vile passions existed.

Of all sins in this world, perhaps the sin of foolishness receives the severest punishment, and of all crimes, the crime of failure meets with the heaviest doom. For their foolishness in trusting in European protection and hoping for European intervention the unfortunate Armenians paid with rivers of their own blood, and for their crime of failure they were made to wallow in that blood. The darkest pages of their history have been written in the closing years of the nineteenth, and the early years of the twentieth century; never since the loss of their independence, nine centuries ago, had they hoped for so much, and never had they paid so dearly for their folly.

If they had carefully laid to heart the whole history of Europe's intercourse with Asia, beginning with the conquests of the Macedonian Alexander; they would have read in the light of sober judgement, self-interest, and self-interest only written on every line and page, but they committed the folly of



GENERAL TER GOUKASSOFF.

Relieved the beleaguered Russian garrison at Bayazid during the Russo-Turkish war of 1877, captured the fortress; and otherwise distinguished himself during the war.

The other Armenian General who distinguished himself during the Russo-Turkish war was General Lazaroff.

hoping that for their sakes the history of the world, which means in other words the history of human selfishness, was going to be reversed; and they forgot what was more important than all, that Europe had nothing to gain by their emancipation. There is only one explanation for their folly. It is a peculiarity of human nature that the troubles we have been bearing with more or less patience, become unbearable when once hopes of deliverance from them are awakened. Article 61 of the Treaty of Berlin awakened hopes that proved bitterer in the eating than Dead Sea fruit. It aroused towards the Armenians the diabolical animosity of the human fiend who held sovereignty over them.

Hunted like wild beasts, killed like rats and flies, out of the depths of its agony and its martyrdom, the nation has still contrived to rear its head and live; for it was as it is now, the industrious, energetic, self-respecting element in the Turkish Empire, with a virile life in its loins and sinews, that centuries of oppression culminating in the unspeakable horrors of a thirty years' martyrdom has failed to exterminate.

As for the Treaty of Berlin—It has done its work.

THE ARMENIAN MASSACRES AND THE TURKISH CONSTITUTION.

The Turkish Constitution came with a bound that shook the equanimity of Europe. To the anxious and jealously watching eyes of Europe the "sick man in her midst" was at last becoming moribund. His recovery was as startling as unexpected. Europe had not correctly gauged the latent forces within the Turkish Empire, neither had she correctly estimated the far-reaching astuteness of the tyrant on the throne.

Assailed by enemies from without and within, feeling the foundation of his throne crumbling, Abdul Hamid, arch murderer and assassin, performed his own *auto da fé*, and rose from his ashes a constitutional sovereign. The obduracy of the merciless tyrant melted like wax before the approach of personal danger, and the act was necessary to save himself.

Hopes rose high at such a magnificent *coup d'état* of the revolutionaries. Young Turks and Armenians fell on each other's necks, embraced, and mingled their tears of joy together. Leaders of the Turkish Constitution

proclaimed in public speeches that the Turks owed the deepest debt of gratitude to the Armenians who had been the initiators of their struggle for Freedom, and in the Armenian graveyard at Constantinople Turks held a memorial service and kissed the graves of the Armenian dead, whom they called "the martyrs whose blood had been shed for Turkish freedom."

At the banquet given by Abdul Hamid to the Delegates of the Turkish Parliament, the Armenian Delegates alone refused to attend, declining to be the guest of the man responsible for the murder of hundreds of thousands of their countrymen.

The Armenian revolutionaries had stood behind the Young Turk party and joined hands with them; already the nation at large imagined itself breathing the air of Freedom, and already in anticipation drank in deep draughts of the air of Liberty.

The awakening came all too quickly. In spite of the Constitution the machinations of Abdul Hamid and his palace clique could find fruitful ground among a fanatical populace to whom the Padishah was not only the Lord's anointed but the Lord's appointed, the delegate of the Prophet on whom his sacred mantle had fallen; added to this the incentive of pecuniary rewards to a brutal soldiery and the lust of plunder, and once more the horrors of massacres were let loose on the Armenians. There followed sacked and burning villages, plundered and devastated homes, an unarmed population put to the sword, and as in every case, cruelties of the most hideous and ferocious nature perpetrated on women and children.

In the whole long story of the massacres, courage to face their oppressors has never been found wanting on the part of the Armenians. It is on record that the women of a whole mountain village surprised by Turkish soldiers, in the absence of the men, fought and resisted to the last gasp, and finally, to escape the clutches of the brutal soldiery, committed suicide with their children by precipitating themselves from their mountain cliffs. A nation which could produce such women, and which has had the simple courage to die for its faith, as no Christian people has died before, is not wanting in brave men, but no amount of bravery and heroism can save an unarmed population from being mowed down by soldiery equipped with modern instruments of carnage and slaughter.

The horrors of Adana coming on the heels of a Constitution they had aided, and from which they had hoped so much, presages grave fears for the Armenians.

No one doubts that a great forward movement is reaching its culminating point in the destiny of Asia. The West has learnt its all of religion (the moral and guiding principle of mankind) from the East, and now the East would fain learn the law of restraint and the law of freedom (the protecting principles of mankind) from the West. Inspired by this feeling the liberal Turks decidedly mean well, and they are animated with a sincere desire to ensure peace and security of life and property for the heterogeneous peoples under the Turkish sway, but they themselves have had to contend and still have to contend with a fanatical populace.

To the Mahommedan world at large the Caliph of Islam is the envoy of God, the sacredness of whose person must be inviolate. Abdul Hamid, the astute politician, knew that the security of his sovereignty depended on his Caliphal rights, and his main policy during the long period of his execrable reign had been directed towards preserving and asserting the same; thus we can see how his dethronement, which the liberal Turks would gladly have accomplished simultaneously with the inauguration of the Constitution, had to be deferred to a later period, and how it was necessary for the Sheik ul Islam to pronounce the Caliph a traitor to his sacred trust, a violator of the holy law of the Prophet, before his dethronement could be dared or accomplished.

The Christian Armenians in Turkey live in the midst of the followers of a hostile religion, with no power or force behind them which makes for protection. Who does not know that the great numerical preponderance of Hinduism keeps the balance of power in India, and restrains bloody religious hostilities; and when we review the whole religious history of Christian Europe, and that terribly long roll of crimes committed in the name of Him who expounded His religion with the parable of the Good Samaritan, and the precept of loving one's neighbour as one's self, we cannot feel surprise at the fanatical outbursts of the followers of Mahommed, the founder of a religion whose doctrines certainly fall short of the humane principles inculcated by the Founder of Christianity. If authentic historical facts prove to us that horrible and atrocious cruelties have been perpetrated by Christian nations, not only on other religionists, but on fellow Christians of different denominations, how then can we expect better things from the Turk unless some power or force restrain him?

Christianity has now partly emancipated herself from the ferocities which darkened and poured the red stream of blood on her white banner: but to the Mahommedan world at large, religion is still the powder magazine which a spark can ignite.

“Better the Czar than the Sultan, but better any form of national autonomy than either Czar or Sultan” has been the principle which has animated the Armenians, and the goal towards which they have been striving for thirty years.

National Autonomy has been the dream of the Armenians in Turkey, but it is well to consider if such a dream has any possibility of realization. Bulgaria declared her independence, and Austria annexed Bosnia and Herzegovina, but these reductions of Turkish power were accomplished by the force that stood behind them. Have the Armenians any such force which could accomplish their deliverance? Have they an organized army at their command? Are they equipped with all the necessary weapons of modern warfare? are questions it is well for the nation to ask before it makes itself a target for Turkish bullets.

On the other hand is it likely that the Turks will willingly give the Armenians independence? To do so would mean that they should themselves dismember their own Empire, and when we see Christian Governments actuated in their foreign policy by the supremest selfishness; Christian Governments striving tooth and nail in their own selfinterest to keep possessions which are lawfully not their own, then why in the name of common sense should we expect such extraordinary magnanimity, or such super-nobility from the Turk.

Armenia stands in the unhappy position of being divided between Russia and Turkey (if we except Persia, which does not count for much since 1827). It is evident that even the Czar Liberator, if he had been allowed to carry out his humanitarian endeavours, would have liberated Armenia from Turkey, not to give her independence but to make her into a Russian possession, for to have given Turkish Armenia independence would have been tantamount to fostering the spirit of independence in those provinces of Armenia which had already passed under Russian rule.

It is well known that the Emperor Alexander II was guided and influenced by the liberal principles of Loris Melikoff (or properly Melikian according to the Armenian termination of his name). Melikian enjoyed the personal friendship of the Czar, and the successful victor of Kars was rewarded by his august master with the office of Prime Minister. The policy of Melikian made for the Russification of Armenia, and while it is not possible that he loved Russia more than he loved his own country, it is rather more than probable that he saw in the Russification of his nation the only way of saving its people.

With the death of Alexander II Melikian's star passed out of the horizon of Russian ministership; his liberal principles were not acceptable to Alexander III, and the policy of Russia towards the Armenians underwent a decided change.

Since the disastrous war with Japan the policy of Russia towards the Armenians has undergone another change. In the years preceding the war, the reigning autocrat had pursued the policy of his father to an even greater degree of repression. Not only had national schools and theatres been closed in Russian Armenia and newspapers suspended, but the Czar went still further, and confiscated the lands and the wealth of the Armenian church.

The late Armenian Catholicos Mukertich Khirimian (one of the delegates sent to the Congress of Berlin by the Patriarch Nerses), to whom his own people had given the beloved appellation of "Hairik" (little father) had by his noble life of self-sacrifice, his unceasing labours for the cause of the people, and his remarkable individuality, come to be regarded as a sort of holy man. There in the Cathedral of Etchmiatzin, under the venerable dome where for seventeen hundred years the successors of Gregore Loosavoritch (Gregory the Illuminator) had each in his turn held sway, and worshipped on the spot where the vision of Christ the Lord had descended, there before the altar of Christ, had Hairik the holy man lifted up his voice and cursed—cursed the Czar; and cursed Russia—Pious Russia with its pious Czar at its head shuddered, and the astounding reverses in the war with Japan that followed were attributed to Khirimian's curse.

Russia in Expiation made Reparation: the ban on schools, theatres and newspapers was removed, the church lands and the church wealth were restored, and the Czar of all the Russias in a friendly note to the Armenian Catholicos assured him of the Imperial friendship, and the Imperial solicitude for the welfare of his people.

The return from exile of the Patriarch Ezmerlian to Constantinople, was quickly followed by his nomination to the See of Etchmiatzin, left vacant by the death of his predecessor, and now we hear of the Catholicos appealing to the Russian Government to take over the protectorate of Armenia from Turkey. Ezmerlian knows Turkey, he has been in close touch with the liberal Turks, and he knows the Turkish nation as a whole; he knows also that the present and immediate future of Russia is dark in the gloom of autocratic Czardom, and a man of his intellectual attainments and liberal principles can have no sympathy with absolutism. The appeal therefore of the Catholicos Ezmerlian (the Iron Patriarch as he is familiarly known) must

be read as a premonition, that not only has all hope of wresting national autonomy from Turkey died in his resolute heart, but also that he entertains grave fears of the possibility of the horrors of Adana being repeated.

Russia may go on massacring Jews until Russians have left off being fanatical devils, and learned to be human, but however much she may pursue the policy of suppressing nationalism, however much she may seek to absorb the nation into herself, she has stopped at slaughter as far as Armenians are concerned. In his appeal to Russia, the Catholicos can be actuated by no other motive except the one motive of safe-guarding the people, of whom he is the acknowledged head.



MUCKERTICH KHIRIMIAN.

(late Catholicos and Supreme Patriarch of Etchmiatzin. Author and Poet).

A man of high character and a dauntless patriot, known to his people under the beloved appellation of "Hairik" (little father). He was one of the delegates sent by the Patriarch Nerses to the Congress of Berlin in 1878. He worked for the cause of the people during his whole life, and died, worn out with heart-breaking disappointments; his dying words were, "We must not despair."

In an article entitled "The Church of Ararat" by Henry W. Nevins in Harper's Monthly Magazine of April, 1908 there is given the following interesting account of the late Catholicos.

The old man was sitting up in bed, a gray rug neatly spread over him for counterpane. There was something childlike and appealing in his position, as there always is about a sick man lying in bed in the daytime. One felt a little brutal standing beside him, dressed, and well, and tingling from the cold outside. It was a time for

soothing hands and motherly care to put this baby of fourscore years to rest. But his mother was long ago forgotten: even his wife had been dead for half a century; and his only nurse was a stalwart black-bearded bishop of middle age.

It was a long, low room, pleasant in its austerity. The whitewashed walls, the bare floor, the absence of all ornament, told of a clean and devoted mind. The windows looked upon a courtyard, silent but for the murmur and fluttering of pigeons. The old man's hands lay quiet on the blanket, white, and wasted almost to the bone. The nightgown hid a form so thin it hardly made a ripple under the clothes. Through the white and shrunken face every lineament of the future skull was already visible; but on each side of the thin nose, hooked

like a round bow, a great brown eye revealed the inward spirit's intelligence and zeal unquenched. On his head was a close-fitting cap of purple velvet.

Thus, near the end of last December, one of a century's greatest men—Mgrditch Khrimian, Katholikos of the Armenian Church, and soul of the Armenian people—slowly approaching to death, lay in the ancient monastery called Etchmiatzin, or "The Only-Begotten is Descended." From the window of a neighboring room he might have looked across the frost bound plain of the Araxes, where the vines were now all cut close and buried for the winter. Beyond the plain stood a dark mass of whirling snow and hurricane that hid the cone of Ararat. And just beyond Ararat lies Lake Van, last puddle of the Deluge. On the shore of that lake, eighty-seven years ago, Khrimian was born. In 1820 the Turkish Empire was still undiminished by sea or land; the Sultan still counted as one of the formidable Powers of Europe. It was four years before Byron set out to deliver Greece from his tyranny, and established for England a reputation as the generous champion of freedom—a reputation which still rather pathetically survives throughout the Near East. Long and stormy had been the life upon which the Katholikos now looked back, but not unhappy, for from first to last it had been inspired by one absorbing and unselfish aim—the freedom and regeneration of his people. It is true he had failed.

From his earliest years, when he had witnessed the terrors of Turkish oppression in the homes of Armenians round Ararat, he was possessed by the spirit of nationality—such a spirit as only kindles in oppressed races, but dies away into easygoing tolerance among the prosperous and contented of the world. He began as a poet, wandering far and wide through the Turkish, Persian, and Russian sections of Armenia, visiting Constantinople and Jerusalem, and recalling to his people by his poems the scenes and glories of their national history. Entering the monastic order after his wife's death, he devoted himself to the building of schools, which he generously threw open to Kurds, the hereditary assassins of Armenians. For many years, while Europe was occupied with Crimean wars, Austrian wars, or French and German wars, we see him ceaselessly journeying from Van to Constantinople and through the cities of Asia, unyielding in the contest, though continually defeated, his schools burned, his printing-presses broken up, his sacred emblems of the Host hung in mockery round the necks of dogs. When elected Armenian patriarch of Constantinople (1869), he was driven from his office after four years.

But the cup of Turkish iniquity was filling. The pitiless slaughter of Bulgarians and Armenians alike was more than even the European Powers could stand. With varied motives, Russia sent her armies to fight their way to the walls of Constantinople, and Khrimian found himself summoned to plead his people's cause before the Congress of Berlin. Though he speaks no language but Armenian and Turkish, he visited all the great courts of Europe beforehand, urging them to create an autonomous neutral state for Armenia, as they had done with success for the Lebanon. In London he became acquainted with Gladstone; but Gladstone was then only the blazing firebrand which had kindled the heart of England, and, in the Congress itself Khrimian could gain nothing for his people beyond the promises of Article 61, pledging the Powers, and especially England, to hold the Kurds in check and enforce Turkey's definite reforms. It is needless to say that none of these promises and pledges were observed. Beaconsfield returned to London amid shouts of "Peace with Honor," and Armenia was left to stew.

So it went on. Detained in Constantinople as prisoner, banished to Jerusalem for rebellion, and finally chosen Katholikos, or head of his Church and race, by his own people, he maintained the hopeless contest. Year by year the woe increased, till by the last incalculable crime (1894-1896), the Armenians were slaughtered like sheep from the Bosphorus to Lake

Van, and the lowest estimate counted the murdered dead at 100,000. Gladstone made the last great speech of his heroic life. England attempted some kind of protest. But rather than join the Liberal demand for action, Lord Rosebery left his party for private leisure, and Russia, France, and Germany combined to secure immunity for the "great assassin." It was the lowest point of Europe's shame.

Blow followed blow. Hardly had the remnant of the Armenian people escaped from massacre when their Church fell under the brutal domination of Russia. Plehve ordained its destruction, and Golitzin was sent to Tiflis as governor-general to carry it out. Church property to the value of £6,000,000 was seized by violence, the Katholikos resolutely refusing to give up the keys of the safe where the title deeds were kept (June, 1903). For two years the Russian officials played with the revenues, retaining eighty per cent. for their own advantage. But in the mean time assassination had rid the earth of Plehve, and the overwhelming defeats of Russia in Manchuria were attributed to the Armenian curse. Grudgingly the Church property was restored, in utter chaos, and for the moment it is Russia's policy to favor the Armenians as a balance against the Georgians, whom the St. Petersburg government is now determined to destroy.

Such was the past upon which the worn old man, stretched on his monastic bed, looked back that winter's morning. Singleness of aim has its reward in spiritual peace, but of the future he was not hopeful. He no longer even contemplated an autonomous Armenia, either on Turkish territory or on Russian. On the Russian side of the frontier the Armenian villages were too scattered, too much interspersed with Georgians and Tartars, to allow of autonomy. On the Turkish side, he thought, massacre and exile had now left too few of the race to form any kind of community. Indeed, for the last twelve years the Armenian villagers have been crawling over the foot of Ararat by thousands a year to escape the Kurds, and every morning they come and stand in fresh groups of pink and blue rags outside the monastery door where the head of their Church and race lies dying. They stand there in mute appeal, as I saw them, possessing nothing in the world but the variegated tatters that cover them, and their faith in their Katholikos. Slowly they are drafted away into Tiflis, Baku, or their Caucasian villages, but nowhere are they welcomed.

Some of the bishops and monks, who form a council round their chief, still look for Europe's interference, and trust that the solemn pledges taken by England and other Powers at Berlin may be fulfilled. The Bishop of Erivan, for instance, still labors for the appointment of a Christian governor over the district marked by the ill-omened names of Van, Bitlis, and Erzeroum. I also found that even among the Georgians there was a large party willing to concede all the frontier district from Erivan to Kars, where Armenian villages are thickest, as an autonomous Armenian province, in the happy day when the Caucasus wins federal autonomy. But the majority of the Armenian clergy, who hitherto have led the people, are beginning to acquiesce in the hopelessness of political change, and are now limiting their efforts to education and industries. One cannot yet say how far their influence may be surpassed in the growing revolutionary parties of "The Bell" and "The Flag." Of these, the Social Democratic "Bell" follows the usual impracticable and pedantic creed of St. Marx. The "Flag," or party of Nationalist Democrats, is at present dominant, and at a great assembly held in Erivan last August (1906) they adopted a programme of land nationalization, universal suffrage and education, an eight-hour day, and the control of the Church property by elected laymen. If the Russian revolution makes good progress, they will naturally unite with the Georgian Federalists, on whom the best hopes of the country are set.

Whatever may be the political future of the Armenians, they seem likely to survive for many generations yet as a race, held together by language and religion. Except the Jews, there is, I think, no parallel to such a survival. It is a thousand years since they could be

called a powerful nation. For almost as long they have possessed no independent country of their own. For six hundred years their ancient capital city of Ani has stood a splendid but empty ruin in the desert between Kars and the great mountain of Alagöz, which confronts Ararat, with nearly equal height. They have been rent asunder and tormented by Persians, Turks, Tartars, and Russians in turn. Even their religion is not nationalistic or distinctly separate from other forms of religion, like the Jewish. Except for metaphysical shades of difference, hardly comprehensible to the modern world, there is little to distinguish it from the orthodox Christianity of the Near East. Yet, through innumerable disasters and attempts at extermination, the race persists, like the Jews, with astonishing vitality, unmistakable in characteristics which may not be exactly heroic, but lead to a certain material success. After all, it is only in harassed and persecuted nationalities that true patriotism ever survives.



MATTHEVOSE EZMERLIAN.

Catholicos and Supreme Patriarch of Etchmiatzin. A man of high character and great ability, also a distinguished linguist. As Patriarch of Constantinople he was familiarly known as the "Iron Patriarch." Banished by the Hamidian Government, he returned from exile in 1908 and was shortly after elected Catholicos of Etchmiatzin.

The Armenian Catholicos is not infallible like the Pope. He is elected by the nation, but his appointment is subject to the sanction of the Czar.

THE ARMENIAN MASSACRES AND THE ARMENIAN PEOPLE.

During a period extending over thirty years the civilized world has heard of Turkish Massacres of Armenians. Massacres of a nature so ferocious and diabolical, so hideous and revolting, that no pen could adequately describe their horrors

Writing in 1896, Mr. James Bryce, in his supplementary chapter to the 4th edition of his book "Transcaucasia and Ararat" makes the following grave comment :—

"Twenty years is a short space in the life of a nation. But these twenty years have been filled with sufferings for the Armenian Christians greater than their ancestors had to endure during the eight centuries that have passed since the first Turkish Conquest of Armenia. They have been years of misery, slaughter, martyrdom, agony, despair."

And the years that have followed from 1896 to 1909 have had the same tale of woe to unfold; a tale of horrors such as have never been surpassed in the history of nations.

The opinion of the Turkish Pasha, "The way to get rid of the Armenian Question, is to get rid of the Armenians" was followed by "le Sultan Rouge," and that the monster and assassin who sat on the Turkish throne from 1876 to 1909 was not able to accomplish this policy to the bitter end of complete extermination, was no doubt due to the grit and stubborn endurance of the victims.

A Turkish writer has made the remark, "There are Armenians, but there is no Armenia." This assertion would be true if meant in a political sense only, for of all civilized races on earth, Armenians are politically one of the most forlorn, but the country has not been wiped off the map. It still occupies the geographical place it has held since history has been written. The land of the Euphrates and Tigris, that Araxes valley, where, as simple and primitive Armenians will to this day assert in unshaken belief, God made man in His own image, and the country round the base of Ararat, where the generations of men once more began to people the earth.

Once the land of Ararat was an independent kingdom until the tide of victory rolled over it and conquered its independence. Hemmed round by three Great Empires, Russian, Turkish and Persian, the unfortunate geographical position of the country became the cause of its people's ruin.

It is of bitter interest to Armenians to know that Ararat is the point where the three Empires, Russian, Turkish and Persian, meet, whilst the

children of the land of Ararat have passed under the sovereignties of Czar, Sultan and Shah. Thus it may be true that there is no Armenia in the political sense of the word, but if Armenia has lost her independence, the Armenian people have survived.

The Author of "Transcaucasia and Ararat" thus writes of them :—

"The Armenians are an extraordinary people, with a tenacity of national life scarcely inferior to that of the Jews."

The remark is true. There are two nations of antiquity who notwithstanding unremitting persecutions, and centuries of loss of independence, have survived their contemporary nations; their fortunes have run on parallel lines, though their national characteristics have been different in some respects. Together with his other avocations, the Armenian is mountaineer, soldier, labourer, agriculturist, while the Jew is purely a dweller in cities; but the same virility of life, the same mental and physical strength have sustained both. The sons of Heber, great grandson of Shem, have however become wise in their generation, the Jew is now more American than the American, more British than the British, more French than the French, more German than the German. Not so the sons of Haik, great grandson of Japhet, for with the same determined obstinacy with which he has clung to his faith, the Armenian clings to his nationality. He has known how to resist Russian endeavours of absorption, and Turkish systems of extermination. When he gives up his nationality, it will be the story of the hunted animal brought to its last gasp.

The Armenians have been called "the most determined of Christians," a remark the truth of which has been borne out by their unequalled martyrdom for their faith; and yet it may truly be said that in no Christian Church is the lay element more strong than it is in the Armenian Church. Conscious of this freedom, Armenians are surprised to read assertions made by some writers, about "the gross superstitions" of their Church, which they on their part regard as the happy medium between Protestantism and Roman Catholicism. Surrounded with pomp and splendour, and a show of outward ceremonies, which the average Armenian regards as no more than mere adjuncts to gratify and impress the sensibilities, the Liturgy of the Armenian Church, in its grandeur and pathos, appeals to the heart of the Armenian people, as no other form of worship can; it is the reason, as has truly been said of them, that "they carry their religion with them wherever they go."

The Armenians have also been called "the interpreters between the East and the West." There is no doubt a certain adaptability which is a national characteristic; and as language is the vehicle of comprehension,

their talent for acquiring languages helps to bring them into touch with Eastern and Western peoples ; but the main truth of the observation lies in the fact, that being born Asiatics, and living for the most part in the midst of Asiatic surroundings, they fall into the ways of Asiatic life ; they understand Asiatics better, and know how to sympathise with them ; whilst on the other hand, their religion is the religion which has moulded the thought of the West, and consequently also the religion that has moulded the thought of a people who were the earliest Christians.

The main point of social difference between them and other Asiatic nations, lies in the exalted position occupied by their women, and this point of difference may be traced to that one cause or influence, which has exalted the position of women in the West, the doctrines of Jesus of Nazareth. This point of difference in social life, together with the difference of religion, has always kept them separate from Persian and Turk.

Private and trustworthy information to hand brings the news that the ex Sultan Abdul Hamid, aware of his impending dethronement, desired to bring about a general massacre of Christians in Constantinople, beginning with the foreign Embassies downwards. "I must be the last Padishah, even though Turkey perish," was Abdul's frantic appeal to his satellites, but his minions, not daring to venture on so dangerous an undertaking, planned the massacres to begin at the village of Adana, inhabited by the unfortunate Armenians. It was a safe plan, since the Armenians had no battleships to turn their guns upon Constantinople, and by the bombardment of the capital, to seek revenge for the murder of their countrymen.

A massacre so wanton as that of Adana, can only find its counterpart in the other Turkish massacres of Armenians which preceded it.

"Abdul the Dammed" has been dethroned, but he has not been executed, and so long as he continues to draw breath, as long is there danger for the Armenians.

We hear of the Mahommedans in India cabling their petition to the new Turkish Government to spare the life of the ex-Padishah and the ex-Caliph of Islam ; the erstwhile "God's shadow on earth" and the erstwhile "God's envoy on earth" the sacredness of whose person should be inviolate. In this demonstration of the Indian Mahommedans, we can read the epistle of Mahommedan thought, and feel the pulse of Mahommedan feeling all over the Sunni Moslem world.

Although intensely mercenary, Abdul Hamid however not only never grudged the gold which helped to accomplish the Armenian massacres, but he used it largely in douceurs which purchased silence or false representa-

tions of his diabolical acts, and it was by means of such douceurs that he went farther than seducing merely his own subjects.

“Mais l'oeuvre de l'impérial corrupteur a dépassé les limites de son Palais et de ses Etats, N'a-t-il pas, en effet, étouffé sous des baillons dorés la voix d'importants organes de la presse européenne? N'a-t-il pas acheté à l'étranger des politiciens et même des diplomates?”

“Saïd Pacha ayant recherché ce qu'en six mois les massacres d'Armenie avaient couté au Trésor turc, en allocations à certains journaux européens, a établi le compte approximatif suivant : 640 décorations, et 235,000 Livres Turques (près de cinq millions et demi)!”*

It needs not be added that no one who knows the truth of Turkish affairs, doubts the truth of this impeachment.

“But whatever the future may bring, the past is past, and will one day fall to be judged. And of the judgement of posterity there can be little doubt.”

In these memorable words, Mr. James Bryce in the supplementary chapter of his book “Transcaucasia and Ararat” concludes his criticism on what he calls “the fatal action followed by the fatal inaction of the European Powers.”

It is true. As surely as the world revolves on her own axis, and as day succeeds night, so surely History will record and Posterity will judge. But what compensation to the Armenians? What compensation for the rivers of blood that have inundated their land? What atonement for the hideous past? What relief for the present? What hope for the future?

THE ARMENIAN MASSACRES AND THE FUTURE OF THE ARMENIANS.

The above is a subject for profound meditation for the Armenian people; it has therefore naturally for me occupied much deep thought.

National Autonomy has been the dream of the Armenians; a dream which through centuries of oppression and years of slaughter, the nation has been striving and struggling to realize. The oldest of historical nations, we have held to our nationality, language and religion; we have struggled and striven, and though billows of affliction have swept over us, we have not

*“Abdul Hamid Intime,” Georges Dorys.—Note to 2nd printing.

allowed ourselves to be engulfed. "Love is stronger than Death" and truly the Armenian has loved his nationality with a steadfastness and tenacity that has conquered death.

Steady, stubborn grit, combined with a remarkable natural intelligence have been characteristics of the race, and have kept us alive in spite of national adversities, such as no other nation could have suffered and survived.

But our position is an acutely unhappy and an acutely unfortunate one. Our misfortunes began with the physical geography of our country. Surrounded by three great empires, our kingdom was strangled by the overwhelming pressure, and to-day our country is divided up between Russia, Turkey and Persia. For this reason we have been a great deal more unfortunate than the Balkan States, and now if there were any possible chance of wresting autonomy for Turkish Armenia from Turkey, Russia fearing the spread of the same spirit in her own provinces, would assuredly not only frown on such an attempt but use all the means in her power to crush it.

There is also a stern fact which a people so politically helpless and forlorn as ourselves must ever bear in mind, namely, that we live in an intensely selfish and intensely grasping world; no prating the pretty nonsense of Western Civilization, or Western Humanity, or Western Christianity can alter that stern hard fact as it stands, and as it has stood since the history of our world has been written.

Indeed, nineteenth century civilization, which has made the world of commerce acutely grasping, has also made the world of Politics unscrupulously selfish.

However much it may clothe itself in the garment of fair speech, what we call "Politics" is actually made up of that one devouring, absorbing, grasping element—Selfishness. "The friends of to-day may be enemies to-morrow" is more truly spoken in the domain of Politics than anywhere else.

Let the Armenians take a lesson not only from the Turkish massacres, but from the attitude of Europe towards those massacres? Let them look back on the past, and remember how they have been trampled under the merciless foot of Political Selfishness, and then left to welter in their gore.

Who doubts, who can gainsay, that by so much as the lifting up of a finger the Powers of Europe could have stopped those massacres? Was that finger ever lifted up, however, all through the long years of "slaughter, martyrdom, agony, despair" to save our helpless people from butcheries so enormous, so hideous, so appalling that no pen could portray the horrible

realities? Had the Turkish bonds been in jeopardy, Constantinople harbour would have witnessed the battleships of the Powers of Europe discharging their cannon on the capital of the Turkish Empire, but a hundred thousand or five hundred thousand Armenians, more or less, mangled and butchered to death, or fleeing from their sacked and burning villages to die of cold and starvation in their mountain passes, could not rouse action on the part of Europe, even though the Concert of Europe had been instrumental in their destruction.

I do not write with a desire to indulge in recriminations, since vain recriminations will not bear profitable fruit; but I write with the object of impressing on my countrymen to remember, always to remember, the lessons written on the pages of a past that should never be forgotten by us.

In his book "Our Responsibilities for Turkey" the late Duke of Argyll quotes from the famous despatch of a British Ambassador to Turkey, the date being given as September 4, 1876. The despatch proceeds thus:—

"To the accusation of being a blind partisan of the Turks I will only answer that my conduct here has never been guided by any sentimental affection for them, but by a firm determination to uphold the interests of Great Britain to the utmost of my power; and that those interests are deeply engaged in preventing the disruption of the Turkish Empire is a conviction which I share in common with the most eminent statesmen who have directed our foreign policy, but which appears now to be abandoned by shallow politicians or persons who have allowed their feelings of revolted humanity to make them forget the capital interests involved in the question.

"We may and must feel indignant at the needless and monstrous severity with which the Bulgarian insurrection was put down; *but the necessity which exists for England to prevent changes from occurring here which would be most detrimental to ourselves is not affected by the question whether it was 10,000 or 20,000 persons who perished in the suppression.*

"We have been upholding what we know to be a semi-civilized nation, liable under certain circumstances to be carried into fearful excesses; but the fact of this having just now been strikingly brought home to us all cannot be a sufficient reason for abandoning a policy which is the only one that can be followed with due regard to our interest."

I quote this famous despatch merely to point out that "due regard to our interest" was carefully followed out in the Past by the Powers of Europe, and that "due regard to our interest" will be just as carefully followed out in the Present and in the Future.

From the Turk and Persian, the Armenian must ever remain separate, as he has through centuries, though living in the midst of them, remained separate. The gulf that divides the one nation from the other

two, the wall of iron that rises between them is the position of woman. The Armenian has accepted whole-heartedly the position in which woman has been placed by the Great Founder of his faith. For seventeen hundred years unremittingly since Christianity was revived in Armenia by Gregory the Illuminator, the Christian law with regard to the position of woman has moulded the thought of the nation, it has left its impress on the nation, and it is this vital and essential difference between the law of Mahommed and the law of Christ that like a two-edged sword has cleaved apart Christian Armenian from Moslem Turk and Persian.

If "East is East, and West is West" it is on account of the social plane on which woman stands, a social plane that is never so degraded in any corner of Asia, as it is in the countries where the law of Mahommed governs.

The Armenians in Asiatic Turkey are scattered and dispersed among Turks and other antagonistic races; they are without any military force or organization to wrest autonomy from the military and governing power. That Europe should aid their endeavours, or that Turkey should make them a free gift of autonomy, are both of them absolutely out of the question. Then what remains for us?

To hold to our own nationality and to be subject—Subject to Russia, subject to Turkey, subject to Persia—What shall it profit us? What will it profit? What doth it profit us? Our strong, clever, energetic men, our beautiful, intelligent women, when neither chance nor opportunity can enable our finest and best to reach the higher rungs of the world's ladder, and when as a subject people we must ever remain hewers of wood and drawers of water, even our Aivasowskis and our Melikoffs have been known to the world as Russians, not as Armenians. Have we a chance of bursting the fetters? Have we strength to break the chains? Can we reach the goal toward which, bleeding and torn, we have been striving, and still are striving? These are questions which we must ask ourselves; looking them soberly in the face.

But this is not enough: if we must persist in holding to our our nationality, we must look into ourselves, we must search out and probe our national failings and our national weaknesses, and find out in what essential characteristics we are wanting as a nation, and so build up national character. Let us weigh ourselves in the balance, and supply what in us is found wanting.

In the period of less than a decade a Great Power has risen in the Orient. The people of a small island empire with an empty Treasury have beaten successfully and disastrously a colossal empire of whom the Powers of Europe had stood in awe, and against whom not one had ventured single-handed to engage.

On the field the ever victorious army of little Japan undermined Russia's stronghold, and succeeded in driving back and ever driving back the ever defeated and ever retreating army of colossal Russia. At sea the ever victorious Japanese Fleet succeeded in completely annihilating the Russian Fleet. It was war such as the world had never yet seen. The secret of such astounding successes should be investigated, and here I beg leave to quote from one of a series of articles in which I gave view to my opinions during the Russo-Japanese War. "Japan may be likened to the bundle of faggots in the fable firmly tied together; one faggot of larger dimensions in the centre, the sovereign round whom the whole nation clusters, and all, ruler and people tied together by adamantine bands of patriotism."

These remarks of mine were based on observations of actual facts. In national unity Japan stands as an object lesson to the world; she furnishes an example which the world needs to copy, and which a nation so politically forlorn as ourselves more than any other needs to copy.

From the astounding success of Japan let us turn to the position the Great Republic of the United States of America occupies in the world, and take the lesson to heart of what Union can accomplish as we contrast their present position with the position that the handful of puritan pilgrims occupied when they first landed on American soil not quite three hundred years ago.

National Unity is our greatest need; it is the banner which we must raise up over our national life. National Unity must be engraven on the tablets of our minds and throb in the pulses of our hearts. There are mountains of difficulties before us, and if ever we must reach the goal we can only do so by being bound together like the bundle of faggots in the fable, with no weakening or loosening of the bands. Then perhaps we might once more be able to get an independent footing on the historical soil of our fathers, and perhaps once more rally round our own flag. A Japanese lives for the State, not for himself; we have no State for which to live, but let us live for our communities whilst we keep the hope in our hearts that communities grow into States.

We have grit and endurance in an unparalleled degree, but these characteristics will profit us nothing if we are wanting in unity.

Let us remember that utterance of the Founder of our faith. In our loyalty and allegiance to Him our life-blood has flowed like the torrents of a cataract, but we must remember His warning utterance:—

"What shall it profit a man." What shall it profit a nation. Unity is the soul of a nation. Let us keep our soul and not lose it.

THE ARMENIAN MASSACRES AND CIVILIZED EUROPE.

“Hear then ye Senates ! hear this truth sublime,
They who allow Oppression share the crime.”

“A voice was heard in Ramah, lamentation, and bitter weeping ; Rahel weeping for her children refused to be comforted for her children, because they were not.”

In the twentieth century of the christian era, in the age of trumpeted progress, of boasted and vaunted civilization, there is a Ramah of countries, a desolated Ramah, blackened and calcined with the fires of oppression, and over her desolated wastes there flows, flows, continually flows, ever replenished and ever renewed, that red stream which crieth up from the earth to God : and out of this modern Ramah, a voice is heard of lamentation and bitter weeping, it riseth up in its boundless anguish to reach the heavens, it crieth out and will not be stopped, for it is the voice of the Rahel of nations weeping for her children and refusing to be comforted, because they are not.

Ah ! thou Rahel of nations ! to the cry of thy boundless anguish, to thy lamentation and bitter weeping, Christendom and Civilization, the Christendom and Civilization of Europe have replied “Are we thy children’s keepers ?”

Who that has read the history of the Crusades has not turned with sickening disgust from the chapters wherein history has recorded the savage barbarities and fearful excesses of those christian warriors, who went to Palestine ostensibly fired with the enthusiasm of a holy cause, but in reality only to glut in slaughter and gratify brutal passions. Europe has, however, designated her past as the “dark ages” into which she has thrust back, the ferocious outbursts of religion, the merciless persecutions of the church, the savage sweep of the barbarians of the north, and the unbridled tyrannies of despotic power, from all which she loudly boasts to have emancipated herself, and like the evolution according to the Darwinian theory of the anthropomorphical ape, to have progressed into the state of civilization. But beginning from the last quarter of the nineteenth and on into the first decade of the twentieth century, the horrors of the darkest ages in human history have lain at her doors, and towards these horrors Europe has kept up the role of an extenuatingly disclaiming, a mildly rebuking sweetly frowning, smilingly denouncing, Disapprover.

Half a million Armenians annihilated by organized massacres of the most ferocious and hideous natures, and perhaps a corresponding number

fated either to rot to death in Turkish prisons or made homeless and destitute to die of cold and starvation, with Europe nonchalantly looking on is surely convincing proof that the Humanity, Christianity and Civilization of Europe are whited sepulchres, hiding by the smooth outside the rottenness within ; therefore ye priests of the gospel come down from your pulpits, close your churches, hold your tongues and be silent for ever, for the Christianity you preach has bowed itself out, if ever it existed, in Christian Europe. The Christ of Europe is the demon of greed and the demon of land hunger, and the god of civilization is Mammon.

In 1878 an astounding policy was carried out by Great Britain ; it was the crowning act of her long continued support to Turkey, a government she knew to be hopelessly vicious and profoundly cruel and bad to the core. With this Power, England posing before the world as the home of freedom, the friend of the oppressed, and the defender of the rights and liberties of man, entered into a Convention. It was called the "Anglo-Turkish Convention," of which Article I reads thus :

"If Batum, Ardahan, Kars, or any of them, shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of his Imperial Majesty the Sultan in Asia, as fixed by the definitive Treaty of Peace, England engages to join his Imperial Majesty the Sultan in defending them by force of arms. In return his Imperial Majesty the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the government and for the protection of the Christian and other subjects of the Porte in these territories. And in order to enable England to make necessary provision for executing her engagement, his Imperial Majesty the Sultan further consents to assign the island of Cyprus to be occupied and administered by England."

It is well to remark here what was blazoned to the world at the time that part of those "*necessary reforms*" "*in these territories*" include twenty-two large organized massacres of Armenians (besides smaller ones) dating from September 30th, 1895 to December 29th, 1895 ; and be it remembered that these were massacres of a hideousness and ferocity of nature even devils could not rival ; besides also other organized massacres by the Turkish Government of the same nature (large and small) both before and after that period.

The British press, followed by a large section of the British public, raged against what they called the advance of Russia in the East, as they had already raged for half a century past. It is astonishing how one nation can swallow its own camels and strain at the other's gnats.

However, this Anglo-Turkish Convention and the Congress at Berlin was the crowning act of England's support and defense of a power whose rule had been characterized by mis-rule, massacre and oppression. Her prime minister returned from the Congress of Berlin loudly proclaiming "Peace with Honour." Of that "Honour" Time has been the test, and Time has revealed to the world that "Peace" in its true character.

Dating from the Congress of Berlin the supreme tragedy of Armenia begins; deliberately and without compunction England revived the dying tyranny of Turkey for the Armenians, deliberately and without compunction she took away from them (a people politically the most helpless and forlorn of all civilized nations) the only protection they had of a powerful neighbour willing and able to enforce its protection, and rivetted on their necks the yoke of the cruellest oppressor that the world had yet known. The history of the rule of the house of Osman up to the thirty-fourth Padishah was knowledge enough and experience enough for the British Government and the British people, and yet in the last quarter of the civilized nineteenth century, the great and enlightened Christian power of Great Britain proceeded to carry out and complete this gigantic political crime of fastening on the necks of a struggling Christian people, the last remnants of an ancient civilization, the merciless yoke of their oppressors. From that time onward history must mark the course of the supreme tragedy of Armenia.

The bold move taken by the Patriarch Nerses of sending delegates to the Congress of Berlin cost the renowned prelate his life, his firm refusal to recall his delegates aroused the last fury of Turkey's Padishah; the Patriarch was stealthily murdered and his genius and great personal influence lost to the cause of his people.

But a loss greater than the loss of their beloved leader befell the Armenians in the assassination of the Emperor Alexander II, whose untimely death plunged Russia back into the night of ignorance, bigotry and superstition, of the savagery and slavery, out of the darkness of which he was leading her; the best and noblest of Czars was succeeded by a son whose policy shaped itself directly contrary to that of his father's, and Russia from being the help of the Armenians under Turkish rule turned into one of the pillars of support of their oppressor.

"Since 1884," writes Mr. James Bryce, "it has been generally understood in Constantinople that the Russian Embassy has made no serious effort to bring about any radical change in Turkish administration, and it was indeed believed that the more England remonstrated the more did Russia point out to the Sultan how much he had erred in supposing that England was his friend."

We have it on the authority of Professor Arminius Vambéry that the Czar Alexander III had given assurances of his friendship and support to Sultan Abdul Hamid; and there are not wanting political students who affirm that the Armenian Massacres were in part instigated by Russian politicians who saw, or professed to see, in a free Armenia an impediment to Russia's advance in the south and a fostering of the spirit of independence in the Russian provinces of Armenia.† This on the authority of Mr. James Bryce was the reason which Prince Lobanoff assigned for his refusal to give support to British proposals of coercion towards Turkey. "On January 16, 1896," so writes Mr. Bryce, "when the massacres had gone on for more than three months, he (Prince Lobanoff) 'saw nothing to destroy his confidence in the *bonne volonté* of the Sultan, who was' ("he felt assured") 'doing his best.' " And Mr. Bryce continues to add "Turkey, which in 1877 had looked to England for help against Russia, now turned to Russia for support against the menaces of England."

We have it also on the authority of Mr. Bryce that shortly after the terrible and cold-blooded massacre of Armenians at Constantinople "the German Ambassador presented to the Sultan a picture of the German Imperial family which he had asked for some time ago"* and the friendship of Kaiser Wilhelm for Abdul Hamid "his friend and brother," as an American writer has called him; the costly gifts presented by the ex-Sultan to the German Imperial family, the magnificent reception of the Kaiser at Constantinople, and the still more magnificent concession of Turkish territory to Germany, are too well known to the world to need any further comment.

† Nicholas C. Adossides [Youngest Son of Adossides Pasha] in the "Cosmopolitan" for July, 1909, ("Abdul the Dethroned") writes as follows:

"I remember the following incident which depicts the official Russian attitude: One night, while dining at the Russian legation in Bern, Switzerland, many Russian officials being present, the conversation was directed to the ever-engrossing Eastern question. A diplomat from St. Petersburg expressed his admiration of Abdul Hamid, praising his extraordinary intelligence and diplomatic skill. 'Besides,' he continued, 'he is not so black as his enemies have painted him.'

"Not being able to restrain my indignation at this, I protested, saying he was an arch assassin. 'Not to speak of his innumerable cruelties and many villainies,' I said, 'can you deny, Sir, that he instigated and accomplished the annihilation of 360,000 Armenians?'

"The admirer of the Sultan smiled, but before he could answer me, the military attaché of the legation, who was sitting next to me, exclaimed:

"If you condemn the Sultan for that, you astonish me. The Armenians? Bah! They ought to be exterminated *en masse*, and the Sultan did an excellent piece of work when he got rid of them. I have no use for them. Besides,' he continued, 'can't you see that a free Armenia would be a serious obstacle to Russian expansion and to our advance to the south and into Persia? Abdul Hamid has proved himself a very valuable ally of Russia. He is the best Ambassador at Constantinople that we've ever had.'"—Note to 2nd Printing.

* This statement is corroborated by Dr. George Washburn in his account of the Constantinople Massacre: "But the Concert of Europe did nothing. It accepted the situation. The Emperor of Germany went further. He sent a special embassy to present to the Sultan a portrait of his family as a token of his esteem."—"Fifty Years in Constantinople," George Washburn. (Note to 2nd printing.)

Thus it became the fate of the unfortunate Armenians to be the bruised and mangled shuttle-cock of powerful bats.

Much has been written and much has been said by great authorities, (far more comprehensively and by pens much more forcible than my humble efforts could aspire to reach) against the selfishness and callousness, the inhumanity and cynicism of those great powers which have coldly looked on and permitted the hellish atrocities and horrors of the Armenian Massacres. The name of William Ewart Gladstone is loved and revered by Armenians all over the world; but the thunderings of that veteran statesman and the denouncing protests of those thoughtful men whose feelings of revolted humanity have made themselves heard in sounding language, have fallen on stony ground; they have been like the voices of men crying out in the wilderness. Europe has turned a deaf ear to the condemnations of justice and truth, even as she has turned a deaf ear to the voice of Rahel weeping for her slaughtered children.



NERSEÛ VARJABETIAN.
(Armenian Patriarch of Constantinople).

The victim of Abdul Hamid's revenge who was stealthily murdered in his bed. He was elected Patriarch in 1843 and held the highest place in the esteem and affection of his people. Mr. James Bryce gives his age at the time of his election in 1843 as seventy-three; if this is correct then he was over a hundred years old when he was foully murdered. Mr. Bryce writes of him as, "the worthy leader of his nation," "a man of high character and great ability."

A writer signing himself Beyzadé gives the following account of the Patriarch's tragic death in the July number of "The Wide World:"

The attempted poisoning and subsequent death of Monseigneur Nercès Varjabétian, the Armenian Patriarch and Archbishop of Constantinople, was a revolting illustration of the inhuman and barbarous tactics of the Yildiz Kiosk "Camarilla." Monseigneur Nercès Varjabétian was not only one of the most prominent prelates of the Armenian

Church, but was also a fearless patriot—a distinguished linguist, an eloquent preacher, and a thorough gentleman in every sense of the word. When peace was concluded between Turkey and Russia, and preparations were being made for the Berlin Congress, it was he who, in spite of the feared fanatical uprising of the Turks, threw prudence to the winds and took a step that will long be remembered in the annals of Armenian history.

At the first meeting of the Berlin Congress the Turkish delegates were thunderstruck to learn from official sources that an Armenian delegation had arrived from Constantinople, sent by Monseigneur Nercès, the Patriarch, their object being to request the signatory Powers of the Berlin Treaty to force a guarantee from the Turkish Government to make certain important improvements in Armenia.

Abdul Hamid and his advisers were furious at this affront, and Monseigneur Nercès was summoned to the Palace. It is said that when he received the summons he simply smiled and asked one of his curates to read the Burial Service to him, as he did not expect to return alive. However, he went. No one has ever heard what passed between the Sultan and himself at the interview; suffice it to say that he immediately summoned the Armenian General Assembly and tendered his resignation. This was not accepted by the Assembly, and, amidst enthusiastic cheers, he was carried back to his apartments at the Patriarchate. Meanwhile a peremptory order reached him, signed by the Sultan, to recall the Armenian delegation from Berlin. This Monseigneur Varjabétian point-blank refused to do, and retired to his private residence at Haskeuy, a village on the Golden Horn. The success of the delegation, however, did not come up to his expectations. The Armenians, as it happened, could not be heard, but they were so far successful as to have an article inserted in the treaty.

The Sultan and his advisers never forgave the Patriarch this, though they could not openly do anything to him on account of his enormous popularity. Time passed on, and to all appearance the incident was forgotten, but it was not so. One summer afternoon a most cordial invitation was sent by a very high dignitary of the Palace, requesting the Archbishop to dine with him informally. An invitation of this kind could not very well be refused, so the Archbishop, accompanied only by a body-servant named Vartan, repaired to the Pasha's house. The Pasha received him at the door and escorted the visitor with much ceremony and extreme courtesy to a private apartment of the *salamlik* of his house (the men's quarters), where dinner was served. The geniality displayed by his host dispelled any fears that the Archbishop might have had as to his personal safety.

After dinner, as usual, coffee was served. Now, this serving of the coffee is rather a ceremonial according to high Turkish etiquette, and it is not unusual for guests to bring their own *tehoouboukdar* (the servant who carries his master's pipe and pouch and also superintends the making of his coffee). The Archbishop was presented with a "tehooubouk" (pipe) filled and lighted for smoking, and a servant followed with coffee. The Archbishop accepted both with due compliments to his host, and took a sip at his coffee. Just at that moment the heavy curtains over the doorway were thrown apart, revealing the ghastly pale face of his servant Vartan, who cried, in Armenian, in a voice trembling with emotion, "Monseigneur, I did not brew the coffee!"

This was enough for the Archbishop; he pretended to be startled and spilt the coffee, but, alas! he had already drunk a small quantity of it. Meanwhile a scuffle was going on behind the *portière*, where his poor servant Vartan was paying the penalty of his devotion to his master. Concerning Vartan's whereabouts or his ultimate end nothing was ever made public—the poor fellow simply vanished. Monseigneur Varjabétian, after a short interval thanked the Pasha for his generous and kind hospitality and took his departure. On the way home he was taken violently ill and a doctor was hastily summoned. The Patriarch took to his bed, and lost all his hair through the effects of the poison. Then, one morning, when a servant

took his breakfast upstairs he found, to his horror, that both the bedroom door and the window were wide open and his beloved master lay dead in his bed, which was covered with blood! There are no such things as coroners and juries in Turkey to ascertain the causes of mysterious deaths of this kind, but the news that the Patriarch was dead spread like wildfire through Constantinople. The Sultan himself thought it advisable to show some concern in the matter, and aides-de-camp from the Palace were sent to the Patriarchate to learn the full details of this "sad catastrophe," as they termed it. The official statement was that the Archbishop died of dysentery. Only a very few know how the Archbishop had died, and they wisely kept their mouths shut.

I was told the details of this story by a high official of the Armenian Patriarchate. It seems that as the poison did not act as quickly as the Patriarch's enemies had anticipated, owing to his having been cautioned in the nick of time, they "had to resort to other means"! The funeral was the largest ever witnessed in Constantinople, with an escort of Turkish cavalry sent specially by the Sultan, and representatives of all the religious denominations and the Diplomatic Corps. I was myself present, representing a foreign Government.

PART II.

OUT OF THE DEPTHS.

“ Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of my people.”

A book has been written and published in Japan, its title “Niku Dan” translated into English, reads, “Human Bullets.” This little book, a narrative of the siege of Port Arthur, after being read through the length and breadth of the empire, found translators to translate it into the best known of languages; and its young author, himself an actor in the siege, was summoned to the presence of his sovereign to be thanked and praised. The book is a graphic narrative of the most terrible siege in history, wherein is vividly portrayed the deadly struggle of the besiegers. It contains as an acknowledgement of its merit, a page on which is recorded the Field Marshal’s appreciation, and another page bearing the Commanding General’s commendation.

In simple narrative the author carries the reader through appalling scenes of horror, and as we read we are made to realize the slaughter of the enemy’s machine guns, of their ground-mines, electric-wire entanglements, and exploding shells; we are made to hear the roar of the artillery fire dealing death and destruction, and there rises before us the mental vision of the fierce hand to hand conflict, and the dead and dying lying thickly in the dark ravine.

“ For hill and battle plain,
With dying men and slain,
Grew mountain heights of pain,
And mine is boundless woe.”

The grim warrior who stormed and took the most impregnable fortress in the world gives expression to his feelings on his own great achievement, in saddest words.

“ And mine is boundless woe,”

For the grim warrior’s heart is cleft in twain for the human bullets that under his command hurled themselves to their death.

In the world's greatest war, human bullets were sacrificed for the protection of hearths and homes and a nation's existence, moreover the human bullets were made of men who fought and died for sovereign and country.

But there is a counter picture of horrors in which also there has been a sacrifice of human bullets, made not only of men but of women and children, human bullets, not of soldiers, themselves fortified and equipped with instruments of slaughter for fighting and grappling with the foe, but human bullets of unarmed men, of helpless women and children, of youth and old age, caught like rats in a rat-trap; and these human bullets have been sacrificed to the savage lusts of murder and plunder of the world's fiercest oppressors, and to the political and commercial interests of civilized nations.

In the first decade of the civilized twentieth century, a horrible and wanton slaughter of unarmed men, of helpless women and children has been perpetrated with all the accessories of cruelties unsurpassed for their fiendishness: whole towns and villages have been desolated, homes pillaged and destroyed, not only men, but women and children subjected to hideous deaths and nameless horrors, which no pen could depict in their true realism, and the details could never go into print, and this wanton slaughter, even as the many of a similar nature that have preceded it, has come and gone like a ripple on a smooth sea.

No cry of horror has risen from the hearts of civilized nations! Turkey can butcher the helpless victims of her greed and carnivorous instincts with impunity, since Christendom and Civilization are busy only with Turkish concessions, with land grabbing and money making.

"Human Bullets"! "Human Bullets"! here are human bullets of heavier rain than at the world's grimmest siege; here are "sure death detachments" hurled to a more pitiful fate, and the civilized world does not care, for Armenian Massacres come and go, and the civilized world is getting used to them. But in the eternal order of things, a Nemesis follows human actions, be they of individuals or of nations. Material Prosperity is a great and good thing, but Moral Prosperity is greater and better. The Armenians may be done to their death, the last remnants of an ancient civilization may be exterminated and consigned in their blood to oblivion; but to the nations grown great in material prosperity that for their own selfish interests can allow and condone this hellish extermination, history teaches a mighty lesson. The moral cancer eating into the moral sense of nations, saps moral prosperity which in its turn undermines material prosperity. Great Empires once flourishing have decayed through moral poverty. History repeats itself.

WHAT THE TURKISH CONSTITUTION MEANS FOR THE ARMENIANS.

A year has passed since the inauguration of the Turkish Constitution ; since the first glad cries of " liberty, fraternity, equality " were resounded as heralds of the peace and prosperity that were to follow ; but although a whole year has passed, the Turkish Constitution, thus far, has only paraded itself as a spectacular effect, and as a panorama on shifting sand.

A whole year has passed and the liberal Turks have produced neither a Prince Ito nor an Abraham Lincoln, though both were urgently needed to meet the pressing exigencies and heavy responsibilities of the times ; and we may well ask now, Where is the man who is to hold the helm of the Constitutional ship and steer it over the turbulent waters ?

The task of the new régime was the most difficult that could have fallen to any administration. Beset on the one hand by the jealousies, rivalries, and political intrigues of European Powers ; on the other, by the machinations of that " Red Beast " the ex-Sultan and his murderous and corrupt clique, by disappointed plundering pashas and officials (compelled to grant their arch enemy the ex-Sultan a lease of life through fear of a fanatical populace), the liberal Turks on their own part have not brought to bear upon their work any administrative ability, when extraordinary powers of governing and the highest and strongest genius for administration were absolutely needed. The Turk has always shown to the world that he is a born fighter, but a puerile administrator.

For the Armenians the Constitution has resulted in two conditions—Massacre and Oppression ; their hopes and aspirations have ended in the death throes of, as some accounts give, thirty thousand and others fifty thousand of their unhappy race, in homelessness and precipitation into absolute destitution of a few more thousands,* and in insecurity for the nation at large. An unarmed population scattered and dispersed among a hostile, murderous and fanatical populace ; their position even under the new régime is to be compared to that of herbivorous animals standing at bay in the midst of ravening wolves.

* Since these lines were written later accounts show that over a hundred thousand have been precipitated into homelessness and destitution, and this misery is growing greater every day.—Note to 2nd printing.

His spiritual interests call upon the Moslem Turk and the Moslem Kurd to murder the Christian Armenian ; his material interests to plunder and enrich his own idleness with the worldly goods the other has acquired by his industry and toil, and the prosperity and well-being that the Armenian labours to bring to the fairest provinces under the sun are swooped upon and devastated by the brigandage of his enemies. Religious fanaticism and lust of plunder have always been governing elements in the Turkish massacres, and against these same religious fanaticism and lust of plunder, the Armenians stand to-day in deadly peril under the new régime.

What more is to follow? Our hearts sicken to forecast, and our minds tremble to foresee. Are the balance of our striplings and our grey-beards, our pen-men, and our ploughmen to be made to rot in Turkish dungeons, condemned to such loathsome horrors as can only be perpetrated in Turkish prisons? Are the balance of our women to be subjected to agonies so hideous and revolting that death at the fiery stake or on the iron rack were mercy and bliss? Are the balance of our babes and children to be exterminated like vermin? Are the balance of our people, the industrious, intelligent, clean, self-respecting element in the Turkish Empire, to be yet again hunted like wild beasts and killed like rats and flies?

We are not wild and lawless descendants of Jenghis Khan and Tamerlane : we are peace-loving, law-abiding citizens, lovers of language and literature, of the arts and sciences, energetic traders, hardworking tillers of the soil, industrious artizans and labourers, producing in ourselves all the elements that constitute the society and well-being of civilized man ; and as the oldest Christians, we ask of Christian nations, if we are to be trodden out?

On the soil of our fatherland we are surrounded by a murderous, marauding, religion-frenzied populace, and neither Humanity nor Christianity will hold out to us a helping hand.

If nothing else were done for the Armenians, at least Christian governors should be appointed over the provinces inhabited by them : we do not expect the Turkish Government to do this of their own initiative, but we have a right to expect the European Powers that were signatories to the Treaty of Berlin to compel the new régime to do it. Since the signing of the famous Treaty of Berlin thirty-one years ago, the history of the Armenians has been written in blood and tears, as the history of no other nation has been written before or now ; and we ask, How long? How long will the Christian Powers stand silent witnesses to the work of slaughter and oppression carried on under their eyes?

Alas! the weight of the Turkish bonds is too heavy in the scale, and Armenian life too light; the selfish interests of the European Powers involved in the Turkish Empire cannot be endangered to save the blood of three or four millions of Armenians, and the death warrant of an oppressed and bleeding nation can find no place on the table of the Hague Conference of Peace and Civilization.

THE ARMENIAN QUESTION.

In the closing pages of "Twenty Years of the Armenian Question" published in 1896, its distinguished author,* one of the greatest authorities on the subject, makes the following notable comment on the character and fate of the Armenian race.

"They had maintained their nationality from immemorial times, before history began to be written. They had clung to their Christian faith, under incessant persecution for fifteen centuries. They were an intelligent, laborious race, full of energy, and increasing in numbers wherever oppression and murder did not check their increase, because they were more apt to learn, more thrifty in their habits, and far less infected by Eastern vices than their Mahommedan neighbours. They were the one indigenous population in Western Asia which, much as adversity had injured them, showed a capacity for moral as well as intellectual progress, and for assimilating the civilization of the West. In their hands the industrial future of Western Asia lay, whatever government might be established there; and those who had marked the tenacity and robust qualities of the race looked to them to restore prosperity to these once populous and flourishing countries when the blighting shadow of Turkish rule had passed away. But now, after eighteen years of constantly increasing misery, a large part, and, in many districts, the best part, of this race has been destroyed, and the remnant is threatened with extinction."

These remarks made in 1896 by a great and disinterested authority with a profound knowledge of the subject he was writing about, stand as true to-day as when they were written. From 1896 onwards, events following in succession one upon another have proved the truth and soundness of his opinions.

* "Transcaucasia and Ararat: Twenty Years of the Armenian Question," James Bryce.—
Note to 2nd printing.

Can the Armenians hope now for any change in their condition under Turkish rule? To this question, we must answer an emphatic No!

The causes that must operate against any change are many and deep-seated. In the first place it cannot be expected that a few Turks of liberal ideas (or it may be French polished) at Constantinople, are going to change the thought and character of the nation. The characteristics of a people change very slowly, if they ever change at all, and the predominant national traits of the many-blooded modern Turk have been shown to the world to be, cruelty and fanaticism, combined with a fierce sensuality; and what is more than all, and which has to be remembered most, is, that they are a people accustomed to the unbridled gratification of their worst passions.

The ethnographic traits of the Turkman which history bears out, are wildness and fierceness, and it would not be incorrect to argue that with the instincts of his primitive ancestors have been assimilated the many cross currents that run in his veins, into all of which has been infused the doctrines of the religion of the sword, a religion which does not make for the peace or well being of mankind; a religion, also, which assigning one of the two sexes to the degraded position of being created solely for the gross pleasure of the other, does not make for the exaltation of mankind.

To quote again the eminent authority previously referred to: "No Mahommedan race or dynasty has ever shown itself able to govern well even subjects of its own religion, while to extend equal rights to subjects of a different creed is forbidden by the very law of its being."

Not the Jewish conceit proclaiming itself God's elect and chosen, and originating the name "heathen" which it scorned. Not the Christian conceit emanating from the Jewish source, and laying the flattering unction to its soul of superiority over the "heathen" of its own time. Not the unbending caste exclusiveness of the Brahman across whose path even the shadow of the despised Sudra falling would be deemed defilement. Not any of these, can equal the intolerant religious pride of the Mahommedan, or reach the pinnacle of religious self-sufficiency on which he has seated himself. To be a Mahommedan, is enough—*Cela suffit*.

To any one who has familiar acquaintance with Mahommedans, and intimate with Mahommedan thought, one fact must strike itself most forcibly, and that is, the Mahommedan is above all things a Mahommedan. His religion is the paramount question in his life, and remains its predominating feature above everything else. This should not be surprising, since to the "faithful" Paradise is secured, and all crimes and transgressions against "unbelievers" absolved.

Added to these important factors of racial characteristics, influences of religion, and long grown habits of the Turk, we have also in Turkish Armenia another evil, from which the other provinces of the Turkish Empire fortunately for themselves have been exempt ; this super-added evil, is, the large neighbouring bodies of Kurds and Circassians, greater marauders and depredators than the Turks, the regular occupation of whose lives comprises murder and robbery, and who have through weary centuries unremittingly quartered themselves upon the industrious christian peasants, and lived on the fruits of their labour and toil. Indeed as the Hamidieh cavalry which was established expressly for the Hamidian massacres was composed of these Kurds, it ought to be matter of speculation what outlet these warriors, trained and practised in organized murder, can now find for those habits in which they were encouraged and trained to indulge by the Hamidian régime.

Under all such conditions no hope of better days can be forthcoming, no prospect of better times seems possible, for that unhappy portion of the Armenian race whom force of circumstances keeps on the soil of the fatherland.

The appointment of Christian governors over the provinces inhabited by them might ameliorate some of the evils, or the other alternative, of allowing the use of arms to all alike, irrespective of creed or nationality, would furnish some means of self-defence against the raids and barbarities of the oppressors ; but even if such concessions were granted, life for the christian peasant subject to Turkish rule, and living in the midst of his enemies, must remain one long struggle and battle against pillage, murder, depredation, and offences of the worst nature. Not the most fertile soil, not the most favourable climatic conditions, not the most assiduous industry, not the most peace loving, law abiding instincts, can bring to the Armenian peasant under Turkish rule even a modicum of that comfort, happiness, and security of life and property, which the law of all civilized countries guarantees to the industrious labourer and tiller of the soil.

OPEN LETTER TO THE HONORABLE PRESIDENT WILLIAM HOWARD TAFT.

EXCELLENT SIR,

You are the President of the mighty Republic of the United States of America, and I am only an obscure unit of a forlorn and helpless nation, but encouraged by the intrinsic qualities of your head and heart, and also by the record of great and noble services rendered in the cause of oppressed humanity, by certain of your predecessors in the presidential chair (so encouraged) I venture humbly to address you. The annals of that presidential chair on which you sit are clear and bright as the noonday sun ; turning over the pages of their brightness, I am encouraged to address you its present occupant.

Your immediate predecessor rendered a great service in the interests of Humanity, by bringing a terrible and bloody war to its close. His staunch strong hand of friendship was held out to the gallant nation fighting heroically for its national existence, whilst the might of his iron will strenuously contested and made the peace which will ever be associated with his name, but there was a peace which his great heart wished to break but could not succeed in breaking, and which his upright mind has branded as "infamous" : such are his own words "the infamous peace kept by the joint action of the great powers, while Turkey inflicted the last horrors of butchery, torture and outrage upon the men, women and children of despairing Armenia."* For thirty-one years the great European Powers kept up by joint action an infamous peace, and out of regard for their own selfish interests allowed a corrupt, vicious, gangrened and blood-thirsty power to wreak its hellish atrocities not only on the men, but on the women and children of a helpless nation.

These are strong words, but they are true, and you will agree with me that the meanest and humblest of God's creatures has a right to speak the truth, and that greatest is the right to speak the truth, when it is spoken in the cause of murdered, outraged and misery-stricken humanity.

The yoke of Turkey rivetted on the necks of the Armenians by England in 1878, was rivetted again by Russia, and yet again rivetted by Germany. The political interests and the commercial interests of Europe have trampled us under foot ; we have been sacrificed on the altar of the political animosities of England and Russia, and given over, men, women and children to butchery,

* "The Strenuous Life : Expansion and Peace," Theodore Roosevelt.—Note to 2nd printing.

slaughter, imprisonment, torture; we have been crushed under the iron wheels of the Baghdad railway, a greater Juggernaut for us, while the ex-Sultan received his payment and "bartered a kingdom for the Kaiser's friendship"; and yet again we have been crushed when British diplomacy checkmated William of Hohenzollern's dream.

The death warrant of our bleeding nation has found no place on the table of the Hague Conference of Peace and Civilization since the selfish interests of the European Powers would give it no abiding room. President of a great and free Republic, let it be the work of your mighty hands to lay it there. The Cabinets of Europe have turned a deaf ear to the death shriek of our bleeding nation, let our despairing cry be heard now in the Senate of the United States of America.

It remains for the historian of the future to record the Armenian Massacres as the foulest blot and the blackest stain on European Civilization and European International Morality, but in addressing you now I will turn down the pages of the hideous Past, and humbly lay open the pages of the Present, on which is clearly written the deadly peril in which our nation stands: the book is open, and who will may read. For it is not the goodwill of the new régime that has to be taken into calculation, as far as the Armenians are concerned, but the powerfulness or the powerlessness of the new régime to make for their protection.

How can we forget Adana? A whole town and villages sacked and desolated; fifty thousand of our men, women and children done to horrible deaths, and the residue left to homelessness and starvation. How can we forget that the arch-enemy of Christian and liberal Turk still lives, dethroned but not executed, and that through fear of his worshippers and his adherents the liberal Turks are compelled to pamper and support the monster assassin of the world? When such difficulties beset the path of the liberal Turks, the rulers, what security is there for a subject people, alien in race and religion?

President of a great and free Republic, we need a friend, we ask for your mighty hands to be held out to us in succour, since the number of our enemies are legion: even Nature has arrayed herself against us in the inexorable conditions of the physical geography of our country. Shall the President of a mighty Republic with noble traditions; shall the christian men and women of the United States leave us to our terrible fate?

"To serve Armenia is to serve Civilization." These words were spoken by a great and revered statesman; the noble handiwork of his Creator (William Ewart Gladstone), now gone to his honored rest. "Do

not let me be told that one nation has no authority over another" was his reply to the Armenian deputation which waited on him in 1894. Let his reply be your answer to us now, President of a mighty Republic; let it be your answer written in golden letters across the banner of that great civilization, of which you are the presiding head.

The Republic of the United States of America has been compared to that grain of mustard seed, which when planted in the earth budded forth and grew into such dimensions that the birds of the air lodged under the branches thereof. I pray that the shadow of those branches be extended over my bleeding nation.

ABDUL HAMID, THE TRIUMPH OF CRIME.

A monster assassin! Has he been brought before the bar of his country, tried and condemned to the penalty of death, such as in the days of his power he meted out to hundreds of thousands of innocents? Has he been cast into a loathsome prison, such as the many in which thousands of his victims have rotted and died? Nay! not so! it is not so decreed in Turkey.

In Turkey, a camarilla of murderous and plundering pashas, and a fanatical and marauding populace stand behind a Padishah who knew how to furnish gratification for the murdering and marauding instincts of his adherents. Nay! neither death nor imprisonment for the Padishah whose sovereignty was the most auspicious for brigandage and murder. Who dares to slay or imprison the demigod of rapine and despotism? Such things cannot be done in Turkey.

For crimes that were in comparison as light as air, those peurile tyrants, Charles of England and Louis of France forfeited their heads. Poor Charles and Louis! Your heads chopped off and your bodies trundled away in a cart: no glorifying spiritualized titles of Zeid and Imam read out in your bills of indictment; such glorifying spiritualized titles are reserved for monster assassins in Turkey.

In Turkey, a monster assassin whose list of murders rank him as premier assassin of the world, who under heel of iron and fire annihilated the rights and liberties of his subjects is pensioned off to live in purple and fare sumptuously: housed in a luxurious palace, he sits on carpeted divans, supported

by silken and velvet pillows, with eleven ministering houris, the youngest and fairest of his past entourage, to solace the "dolce far niente" of his deposed Padishahdom. Ample leisure, possible opportunities to hatch plots for the subversion of law and order, and the revival of the reign of plunder and massacre. But it is so allowed in Turkey. It is enough to be a Caliph and a Padishah to be able to count victims, not by thousands, but by hundreds of thousands, and remain immune from punishment for mountains of crime.

What evil, what woe and desolation hast thou not wrought, spiritualized Zeid and Imam, Caliph and Padishah? And yet thou art allowed to live! Evil genius of thy people! thou hast worked out their moral degradation to the lowest depths that a nation could fall; but limitless evil, supremest woe, hast thou worked over the nation whose country thou turned into a charnel house of slaughter, and over whom thy reign of thirty-three years hung like a pestilence. Who can count the multitude of thy crimes against them, who can measure the height and the depth of the woe that thou laid over their lives. Hearths and homes pillaged and desolated, harvest fields turned into rivers of blood, not thousands upon thousands, but hundreds of thousands of men, women, and children tortured with devilish ingenuities of torture, imprisoned in loathsome dungeons, outraged, butchered, slaughtered, hunted like wild beasts, left to homelessness and starvation.

Enough blood to drown a leprous souled and gangrened souled Padishah and his gangrened pack of followers! Enough crime to hang a Caliph!

Out with thy Caliphate! even by the law of thy prophet, that fierce son of the desert, the Caliph is ordained protector of the weak and helpless; what didst thou with thy thirty-three years of Caliphal power, except crush the weak and annihilate the helpless.

The very earth has echoed with the dying cry of the least of them, those "christian puppies" with little bodies piled up one upon another, and little heads struck off together at one stroke; with the frenzied shrieks of mothers who have seen with their own eyes the slaughter of their children, with the anguished wail of women, with the death groans of youth and old age. Aye! the very earth has echoed with the dying gasp of that righteous man, the venerable sire of his people, the renowned nonagenarian whom thou stealthily silenced on a bloody bed into the sleep of death for trying to save his flock from thy hyena jaws.

An explosive bomb shattered the life of thy crowned opponent, (a noble life consecrated to the welfare of his people) but no chance or opportunity directed any explosive bomb to shatter thy cadaverous body. No jeweled pistol or secret dagger like the many that have dripped with the blood of thy

victims in thy Yildiz Kiosk, found its way to thy treacherous heart. No poisoned cup of coffee like the countless cups brewed in thy palaces trickled down thy throat to end thy vampire existence.

Thou hast lived! Protected from the Nemesis of thy crimes by the jealousies and rivalries of great powers which thou artfully played one against another; by the combined forces of religion and plunder which thou cunningly wielded into one. Even so thou livest! Peerless living example in the civilized twentieth century of the Triumph of Crime.

L'AVENIR.

In the foregoing pages I have directed my humble efforts to sketch out what the Powers of Europe have done in the past, and how their actions have reflected on my unfortunate race.

It is considered good policy now by a certain class of European writers to ascribe all the horrors of the Armenian Massacres to Hamid the despot, to represent him as a tyrant as unassailable and unconquerable as he was implacable, in short as a sort of superhuman being who swept everything before him to the consummation of his own despotic will. The reason for this is not difficult to perceive. They would fain disavow the part Europe has played in the tragedy, and to do this successfully it becomes necessary also to present Turkey to the world now as a paradise (from whence the tyrant once removed) peopled only by saints and angels; so we have also many roseate colored word pictures of Constitutional Turkey.

The murders, deportations and imprisonments of the Turkish revolutionaries, or more correctly reformers, were undoubtedly the sole work of Abdul Hamid and his palace clique, but Abdul and his minions could not have carried out that hellish work of wholesale extermination of the Armenians without the perpetration and participation of the Turkish people. It is true the massacres were originated and organized in the Palace, the Palace clique stirred up religious fanaticism and race hatred, but the co-operation of the people was necessary; and the people co-operated in order to plunder and enrich themselves with the worldly goods that the Armenians always knew how to acquire by their own industry and toil; the appeal to their marauding and bestial instincts met with a ready response. It was moreover easy work for a race of brigands, especially as their numbers exceeded their victims by about ten to one and who were practically unarmed.

The first Armenian Massacres of Abdul Hamid were tentative; he began by feeling the pulse of Europe; he found that the six Signatories to the Treaty of Berlin accepted the situation, he was thus emboldened to carry out that long and awful list of horrors that stands without its parallel in history. Clearly it was in the power of Europe to have prevented both the massacres and all the agonizing sufferings that came in their train, but Europe took no preventive action.

Let us ask the question, Who and what are these Turks, whom Europe for her own sordid ends has petted and pampered and helped and supported? and the answer comes with striking force to-day over the lapse of a century, in the words of one of England's greatest sons: "I have never before heard that the Turkish Empire has been considered any part of the balance of Powers in Europe. They despise and contemn all Christian princes as infidels, and only wish to subdue and exterminate them and their people. What have these worse than savages to do with the Powers of Europe but to spread war, destruction, and pestilence among them? The Ministers and the policy which shall give these people any weight in Europe will deserve all the bans and curses of posterity."^{*}

To-day the Powers of Europe are armed to the teeth. To-day they are groaning under the burden of armaments which they are increasing with breathless speed although the burden grows heavier. To-day all Europe is trembling lest the hell-hounds of war be let loose. Has any political student put his finger on the cause which began, the beginning and the source of the evil, the Alpha of the Omega. I have put my finger on it—the beginning and the source—The jealousies and rivalries of European Politics in the Turkish Empire. According to an Eastern proverb "The flies are always round the honey," but sometimes the flies stick in the honey.

Politicians of the Governments of Europe have said in the pride of their hearts "There is no God." Particularly has this spirit of cynicism and heartlessness governed the actions of Russian politicians after the death of Alexander II. Since 1881, they have looked upon the extermination of the Armenians just as the pathfinder in a forest would look upon a dense forest to running streams and harvest fields. In the eyes of Russian politicians the unfortunate Armenians have been the forest growth which has stood in the way of their advance to the South and into Persia, and they have looked on with intense satisfaction at the exterminating process of the Turk, which they have regarded as the helping hand that clears away the difficulty con-

* Edmund Burke—Speech in Parliament in opposition to Mr. Pitt, 1791.—Note to 2nd printing.

fronting them. But precisely whether Russia can grow strong by the pouring out of Armenian blood, and whether her empire will be extended by their hellish extermination remains to be solved by the future. One thing, however, the history of the world points out, that iniquity ends, not in strength, but in dissolution; and "The wages of sin is death."

Politicians of Europe have, in the pride of their hearts, arrogated to themselves that power, which appertains to the Creator; they have imagined that they hold the world in the hollows of their hands, and the misery or happiness of millions of human beings has weighed as nothing in their estimation, against the interests of what they have designated "our sphere of influence," but they have forgotten what they need to be reminded that the Creator is mightier than the creature and that the eternal law of heaven and earth changeth not for politicians.

"And the First Morning of Creation wrote;

What the Last Dawn of Reckoning shall read."

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

"They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."

When the heavens and earth shall perish, shall wax old as a garment and be changed as a vesture; whence shall endure the power and principalities, the empires and spheres of influence of him who is called man?

"As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."



THE ORIGIN OF THE ARMENIANS—THE INTRODUC- TION OF CHRISTIANITY INTO ARMENIA— DECLINE & GRAND REVIVAL.

“God shall enlarge Japhet and he shall dwell in the tents of Shem, and Canaan shall be his servant.”

For the interpretation of this blessing of Noah's to his eldest son, and of how it may or may not have met with its fulfilment, I shall leave to theologians to discuss, and only record it here as a quotation from Genesis. Beyond the story of his connection with the flood, and this blessing with which his father blessed him, and the genealogy of his sons, we read nothing more in Genesis, of Japhet, this mighty father of the Caucasian race.

The genealogy in Genesis runs thus :

“The sons of Japhet, Gomer and Magog and Madai, and Javan, and Tubal, and Meschech, and Tiras

“And the sons of Gomer : Ashkenaz and Riphath and Togarmah.

“And the sons of Javan ; Elishah and Tarshish, Kittim and Dodamin.

“By these were the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations.”

Only the names of the three sons of Gomer, and the four sons of Javan are given in Genesis, and by these we are told were the isles of the Gentiles divided. So much for Genesis.

Later history records that these Gentiles spread themselves over part of that stretch of terra firma which now goes by the name of Europe, developing their own families, and their own nations, and originating their own tongues, and also they spread themselves over other parts of the surface of the globe, populating where they could, ruling where they could.

But through the roll of centuries which lost themselves into the flight of thousand years, one branch of the sons of Japhet kept themselves on the land where Noah planted his vineyard, and round the base of that mountain from whence his descendants began to spread and people the earth.

Tradition has woven a romance round the names of towns and villages in Armenia. “No aighee” (Noah's vineyard) is the name of a village supposed to be the place where the patriarch planted his vine ; and



MINARET AT ERIVAN, ONE OF THE CITIES TRADITION
ASCribES TO BE FOUNDED BY NOAH.

Japhet, and fourth in descent from Noah, and his genealogy is given thus :
Haik the son of Togarmah, the son of Gomer, the son of Japhet, the son of Noah.

“They of the house of Togarmah traded in thy fairs with horses and horsemen and mules” is the designation given by Ezekiel, 27th chapter 14th verse of the merchants of Armenia trading with Tyrus.

Haik revolting from Belus, the Nimrod of Genesis, the son of Cush and grandson of Ham, retraced his footsteps from the plains of Shinar, where he with others had tried to build the tower whose top should reach into heaven, and with his followers and children settled himself round the base of Ararat.

* Nakhitchvan—Invaded and seized by the Persian Monarch Shah Abbas in 1603. Taken from Persia by Russia in 1827.

† Erivan—Invaded and seized by the Persian monarch Shah Abbas in 1603. Taken from Persia by Russia 1827.

“Nakhitchvan”* meaning (first descent) where Noah is supposed to have descended from the ark; also “Mairand” meaning (mother is there) where Noah’s wife is supposed to be buried; and “Erivan” † meaning (that which can be seen) supposed to be the land in the distance which could be seen when Noah descended from the ark.

Armenian history begins with Haik, the first chief or king of the tribe : he was third in descent from

Perhaps a nascent fire of patriotism was burning in Haik's heart as he retraced his steps to the land of his father's or grandfather's childhood: perhaps owing to the circumstances under which he was placed, he had not the alternative of another choice.

We read in Armenian history that Belus sent the following message to Haik :

"Why didst thou go to that cold country? Were it not better for thee to have moderated thy pride, and submissively dwelt on my territory in any part thou wished."

To which Haik replied :

"It is better to die bravely than to bow down in fear to that presumptuous man who would be worshipped as a god."

Whatever causes may have influenced Haik, his choice of country was geographically most unfortunate for the race he founded, and it may truly be said that owing to its geographical conditions affording facilities for the march of conquerors, to have been instrumental in bringing about the overwhelming and unequalled adversities that through weary centuries have followed like a grim fate the footsteps of his descendants.

No geographical position on the surface of the globe could have been more unfortunate, hemmed round by larger territories, with no natural defences or boundaries, and no outlet to the sea, except the lake of the Caspian on the one side, and the lake of the Black Sea on the other, that land on which Haik chose to found a country and a nation, has been soaked with the blood and the tears of this branch of the sons of Japhet.

The animosity between Haik and Belus continued, and later, according to Armenian historians, Belus was slain in battle by an arrow from the bow of Haik.

We read the following record of Belus in Genesis: "he began to be a mighty one in the earth." "He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord."

In Armenian history, Haik is depicted as a man of powerful physique and gigantic stature; no man of his time being able to bend his bow or shoot his arrow. Moses of Chorene, the chief of Armenian historians, quoting from the learned Syrian Mar Abbas, writes of him thus :

"He was graceful and well built, curly haired, pleasing in appearance, and strong armed, and it might be remembered that among the heroes of his time he was the most remarkable of all."

However that may be, Armenian history awards to Haik the proud distinction of having overcome and slain Belus, the mighty hunter Nimrod.

The people who retraced their steps from the plains of Shinar, and settled round the base of Ararat called themselves "Hai" after their chief, and they named their country "Haiyastan," and these names still continue to be used in the Armenian, or "Haiyérene" as the Armenians call their own language.



GREAT AND LITTLE ARARAT.

I will pass over the periods when the son and grandson of Haik ruled over Armenia, and only mention that the mountain known to the world as Ararat was called by the Hai "Masis" after their king Amasia and great-grandson of Haik. To this day, Armenian peasants and others dwelling round Ararat, call the mountain "Masis." I remember in my childhood having seen an Armenian periodical entitled "Masis," which showed that the name had been steadily kept up.

I will again pass over the periods ruled by the successors of Amasia, and relate the story of King Aram, who ended his brilliant reign in B.C. 1796 after ruling over Armenia fifty-eight years.

He was a great and powerful prince, and extended his dominions, and grew to be so mighty in battle that the neighbouring nations called his country Aramia and the people were called Aramians, such names as Armenia or Armenians being no doubt later corruptions.

The first victory of Aram was over Neuchar king of Media, whom he took prisoner and put to death, and made a large part of the country of the defeated prince tributary to his own. The second victory of Aram was over Barsham king of Babylon, whom also he took prisoner and put to death. The next victory was over the king of Cappadocia; the army of the Cappadocians was pursued to the very shores of the Mediterranean, and the whole of Cappadocia fell into the hands of Aram B.C. 1796. Also Ninus king of Assyria, at one time an eager enemy, awed by the victories of Aram, sought to cultivate his friendship.

No doubt if the volumes and scripts of paper or parchment of the famous Alexandrian library, which burned for six months as fuel in the four thousand baths of the city, had escaped that most atrocious act of vandalism, and been preserved instead, vast treasures of knowledge now lost to us concerning the ancient kingdoms of Western Asia might be known in our day; and also when the tide of Islam victory rolled over the kingdom of Armenia, how much of the story and history of the people was lost and destroyed along with the destruction of their independence it would be difficult now to calculate or assert, but in taking up link by link of whatever knowledge has been left to us, there seems to be grounds for supposing that the "Aramæans" designated by foreign writers as "a people of Semitic race language and religion, coming from Northern Arabia and settling in the region between the western boundaries of Babylonia and the highlands of Western Asia" were no other than the Hai who under their King Aram had spread their conquests and their kingdom into Mesopotamia and even to the shores of the Mediterranean.

Herodotus also rather corroborates this conjecture when he includes Northern Mesopotamia, together with the mountainous country of Ararat, under the name of Armenia, and in writing of the Armenian boats that brought merchandise to Babylon, he remarks that they were constructed in Armenia, *in the parts above Assyria*.

Archæological researches have laid the claim that the modern Armenians are the descendants of the old Hittites; the modern Armenian being supposed

to be the survival of the ancient Hittite tongue, and it is asserted almost everything that is known in the Hittite language is Old Armenian in form: but who these Hittites were, or whence they came neither historian nor archæologist have been able definitely to ascertain. In the Armenian version of the Bible, we find the name "Kethosi" used for the Hittite who were known to the Assyrians and Egyptians as "Ketha," but this can have no important bearing since the Bible was translated into the Armenian language from the Greek in the fifth century of the Christian era, and the Armenian scribe no doubt simply translated what he found in the Greek.

According, however, to all known history the Hittites were a warlike and conquering race and ranked among the foremost of the nations of Western Asia. The modern historian has come to the following conclusion concerning them: "Their primitive home is thought to have been in that part of Armenia where the Euphrates, the Halys, and Lycus approach nearest to one another; and it is even asserted that the modern Armenians are descendants of the old Hittites. From this point they began their career of conquests, probably under the leadership of some able and vigorous chief, whose ambition overleaped his native boundaries. One conquest led to another. Their leaders acquired great armies, and subdued many nations, until the Hittites became one of the most powerful peoples of ancient times, and their kings were able successfully to defy even Egypt, at that time the strongest nation on the globe."

This description accords with Armenian history; the Hai being known from time immemorial as a warlike race, and extending their territory by conquests, until, as I have narrated, under the leadership of Aram their kingdom spread from the mountains of Upper Armenia to the shores of the Mediterranean and into northern Mesopotamia, which proves that almost all of Asia Minor was conquered by them, and according also to Armenian history the language of the Hai was introduced into Cappadocia by King Aram.*

Allowing, however, for the many obscurities of Armenian history, confusion comes in, when historians or archæologists ascribe a Mongolian ancestry to the Hittites, whereas Armenian history holds its unquestionable ground firmly and decidedly on the Japhetian ancestry; and the peculiar physiognomy of the Armenians; the oval contour of face, the distinctive, prominent nose, large eye, and well marked arch of eyebrow do not show any traces of Mongolian ancestry. It follows therefore that if the Armenians are the descendants of the Hittites, then the Hittites were not of Mongolian

* The Hittites flourished in the sixteenth and fifteenth centuries B.C. King Aram completed his conquest of Cappadocia in B.C. 1796.

ancestry. If the Hittites were the Hai, the name must have undergone corruption during the course of centuries and it is reasonable to suppose that they shared the fate of all conquerors, and after a period of power, were driven back from the shores of the Mediterranean to their own native home.

Aram was succeeded by his son Ara, a prince of such singular and surpassing beauty that he was surnamed "Ara the Beautiful." The famous Semiramis, wife of Ninus king of Assyria, attracted by his great personal beauty offered him her affections and her throne after the death of her husband, but her proffers of love were scornfully rejected by Ara, who according to the story related of his own love was passionately attached to his queen Nuvad. The proud Semiramis, scorned, enraged and mortified, declared war against Ara and entered his country with her armies; a battle was fought in which Ara leading his army was slain, although Semiramis had given special instructions to her troops to be careful of his life and bring him to her a living prisoner.

The death of Ara was evidently a grief to Semiramis, for she established his son Kardos on his father's throne. She also built a town and fortress on the shores of Lake Aghthamar, now called Van, the battlefield on which the beautiful Ara pursued by her fatal love lost his life. The town and fortress were named "Semiramakert" meaning "built by Semiramis."

The name of the highest mountain in Armenia which the people of the country called "Masis" came to be known as Ararat, it is supposed to be derived from the Amenian words "Ara-i-jard" meaning "the defeat of Ara" or "the undoing of Ara." If this version is correct, the name is likely to have been used in derision by the Assyrians. According to another version the name of Ara was converted into Ararat, and the country called after him. Thus we read in the account of the flood given in Genesis :

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

In the Armenian version of the bible, we read "on the twenty-seventh day of the month," but likewise as in English "upon the mountains of Ararat." This is not surprising since the designation "thagavoroothune Araratian" meaning "the kingdom of Ararat" is in use in the Armenian language.

I have alluded to the reigns of Aram and Ara to show how the Hai have come to be called Armenians and how their country has come to be named Armenia; also whence the name, Ararat; and as I purport here only to treat of the origin of the Armenians, I shall now pass on to the no less interesting period of their history :

THE INTRODUCTION OF CHRISTIANITY.

When that great event bearing the message "on earth peace, goodwill toward men" celebrated throughout the Christian world as the divine birth, took place in the city of Bethlehem; Abgar the son of Arsham reigned in Armenia.

That country was now broken in strength, the severe blows dealt on the one side by the Roman Empire, and the incessant warfare of the Persian on the other, had greatly curtailed her former independence and power; the talons of the Roman Eagles were already felt in her vitals, and the king of Armenia subsisted under the favor of the Roman Emperor, whilst it became necessary for him to cultivate the friendship of his powerful neighbour, the king of Persia.

Whilst in Persian territory, whither he had gone to settle the dispute that had arisen on the death of the Persian monarch between his sons, Abgar had contracted a severe disease, evidently leprosy.

The wonderful cures and miracles of Christ were reported to him by the representatives he had sent to the Roman General Marinus in Jerusalem. These representatives had gone to refute the charges brought against him by King Herod, and to propitiate the Roman Power; they came back to tell what they had witnessed in Jerusalem, of the singular wisdom and wondrous works of a marvellous man named Jesus, who was of Nazareth, but whom his own followers persisted in calling the Son of God.

The story relates that Abgar was deeply impressed by what he heard, and expressed his own belief that man could not do such wondrous works as were related of this Jesus the Nazarene. Thereupon the King sent messengers to Jerusalem with a letter to Jesus. What a touch of human nature is here displayed; the king is suffering from a loathsome disease, the medical skill of his country and of neighbouring countries has been exhausted, all in vain; the royal heart is stricken as well as the royal body, for his disease is so loathsome, that although he is king, his subjects would rather shun than



ABGAR KING OF ARMENIA.
Converted to Christianity in A.D. 34
Baptised by the Apostle Thaddeus.

approach him ; he hears of this wonderful man Jesus, his representatives have come back from Jerusalem to tell him that "he cleanseth the lepers." Hasten to him, said the king, take unto him my greetings, carry my messages and my letter and bring him unto me that I might honor him and if so be that he may heal me.

The messengers of Abgar were headed by Anany the Greek scribe of the king and they are supposed to be present in the procession of Christ's entry into Jerusalem. The twentieth and twenty-first verses of the Gospel of St. John are adduced by Armenian historians as corroborative testimony :

"And there were certain Greeks among them that came up to worship at the feast ;

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

Anany and his companions are supposed to be the "certain Greeks" who came to Philip asking to see Jesus. And here I have to explain that the letters of the Armenian alphabet were invented by St. Mesrope in the beginning of the fifth century of the christian era ; previous to the time of Mesrope there were no special Armenian letters, and as this invention was hailed as a signal national boon we have to conclude that there was no written Armenian language previous to the fifth century. One thing however must be certain, that this letter carried by the king's Greek scribe, the leader of the messengers, must originally have been written in Greek. This letter has already been translated from the Armenian into English ; the translation reads thus :

"Abgar the son of Arsham, Prince of Armenia, sends to Thee, Saviour and Benefactor, Jesus, who didst perform miracles in Jerusalem, greeting.

"I have heard of Thee, and of the cures wrought by Thee without herbs or medicines ; for it is reported that Thou restoreth the blind and maketh the lame walk, cleanseth the lepers, casteth out devils and unclean spirits, and healeth those that are tormented of diseases of long continuance, and that Thou also raiseth the dead :—hearing all this of Thee I was fully persuaded that Thou art the very God come down from heaven to do such miracles, or that Thou art the Son of God and so performeth them ; wherefore I write to Thee to entreat Thee to take the trouble to come to me and cure my disease. Besides, I hear that the Jews murmur against Thee and want to torture Thee. I have a small and beautiful city—sufficient for us both."

The story goes on to relate that among the messengers was an artist by the name of John who had been commissioned by the king to bring back a portrait of Christ; the artist however failed in his efforts to portray the divine features, whereupon Christ gave him a veil which he had laid to his face and on which his features had become imprinted, to carry back to his master.

We are also told that the apostle Thomas was commanded by Christ to write a reply to Abgar. The reply has also been translated into English and the translation reads thus :

“Blessed is he who believes in Me without seeing Me, for it is written of Me that they that see Me shall not believe, and they that have not seen Me shall believe and be saved. As concerning the request that I should come to thee, it becomes Me to fulfil all things for which I was sent, and when I have fulfilled those then I shall ascend to Him that sent me; but after my Ascension I will send one of my disciples, who shall cure thee of thy disease and give life to thee and to all those that are with thee.”

Two stories are given of the cure of Abgar. According to one version he was healed on receiving the veil, according to the other, the apostle Thaddeus on coming to Armenia laid his hands on the king and cured him.

This story of the veil has been treated by certain scholars as a legend, especially as the Roman church has also got a somewhat similar story. We are of course not in a position to vouch for its truth or incorrectness, but it seems to me if all the miracles of Christ as related in the gospels are to be credited, this one also can be regarded as one out of many. If according to the gospel story water was turned into wine at the marriage feast in Cana, what is there incredible about the imprint of the divine features on a veil; and if the gospels assure us of the healing of many lepers there can be nothing astonishing in the healing of the king of Armenia.

I was however much interested when I came across the following passage in the history of the “Spread of Islam” :

“To the east they advanced to the banks and sources of the Euphrates and Tigris; the long disputed barrier of Rome and Persia was forever confounded; the walls of Edessa and Amida, of Dara and Nisibis, which had resisted the arms and engines of Sapor or Nushirvan, were levelled in the dust; and the holy city of Abgarus might vainly produce the epistle or the image of Christ to an unbelieving conqueror.”

“The long disputed barrier of Rome and Persia” which was “forever confounded” was of course Armenia; and “the holy city of Abgarus” the historian evidently had in his mind must have been Edessa, whither Abgar

had removed his seat of government. To Armenians, however, Edessa has never been "the holy city," if they had a holy city, they would prefer to name Ani the city of a thousand churches, or on account of its peculiar associations Etchmiatzin the ecclesiastical metropolis.

It was in Anno Domini 34 that the apostles Thaddeus and Bartholomew went to Armenia, where they were warmly welcomed and received with great reverence and respect by the King, who accepted the christian faith at once, himself and the royal household being baptised by the apostle Thaddeus.

Thaddeus and Bartholomew continued their preaching in Armenia, converting and baptising the people; churches were raised up, bishops consecrated, and the christian religion established in the country.

It might have been a matter of wonder to us why Saint Paul did not address an epistle to the Armenians as he addressed to other nations; but I think the 20th verse of the 15th chapter of his epistle to the Romans clearly explains the reason why there was not an epistle written to the Armenians also:

"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."

Clearly then no epistle was written to the Armenians because Christ was already named among them, and Paul did not wish to build upon the foundation of Thaddeus and Bartholomew who had laid the foundation of Christianity in Armenia at a time when Paul himself was persecuting Christians. Thaddeus and Bartholomew left behind no epistles, and we have only Armenian history for the record of the work they did in Armenia.

Abgar died soon after his baptism and conversion, and was succeeded by his son Anany who tried to revive the old religion, which was something similar to the worship of the Greeks and Romans. The people of the country however had in large part accepted Christianity, and the revival of the old religion was consequently met with disfavour, but before their discontent had time to assume active tendencies Anany met his death by an accident; the people thereupon immediately invited Abgar's nephew Sanatruk to occupy the throne, taking a pledge from him that he would not interfere with their religion. The pledge was readily given by Sanatruk, but once secure on the throne he proved a cruel and merciless despot: the remaining sons of Abgar were killed, and his daughters and widow Helena banished, but the crowning act of the tyrant's wickedness and infamy was the martyrdom of the apostles Thaddeus and Bartholomew. Thus Christianity continued its struggles in Armenia, persecuted and declining, but still enduring.

About Anno Domini 260 the king reigning in Armenia by the name of Terdat, persecuted Christianity. He had regained his throne through the support of the Roman Army, and to celebrate his accession he offered thanksgiving and sacrifice in the temple of the goddess Anahid, which was no other than the goddess Diana of the Romans, but the fathers of the Armenian church in their christian zeal have reversed the name of the goddess, made a topsy-turvy of it, calling her Anahid, and so the name has remained in the Armenian language to this day.



SOORB GREGORE
LOOSAVORITCH.
(St. Gregory the Illuminator)
Patron Saint of Armenia. Re-
vived Christianity in Armenia
in A.D. 276.

This occasion of the king's worship and thanksgiving in the temple of Diana, marked the beginning of the persecution of Gregory, afterwards known as Gregory the Illuminator and the patron saint of Armenia. The childhood of Gregory had been shadowed by a parent's guilt: his father Anak having treacherously assassinated the then reigning king Khosrov the Great, the whole family was exterminated, only two sons escaping death, one of them, Gregory, was secretly removed by his nurse to Caesaria, and kept in concealment, until in the course of years the father's crime having been forgotten, all danger for the life of the son was supposed to have passed away.

Gregory's christian faith however now became the cause of his misfortunes; the king called upon Gregory to assist in the worship in the temple of Diana, but he firmly refused and boldly avowed his christianity, which so incensed the king that he ordered frightful tortures to be inflicted upon him, but as the tortures had no effect and Gregory remained firm to his faith, the king ordered him to be thrown into a dry well. The story goes on to relate that Gregory lived for fifteen years in this dry well, food and drink being conveyed to him secretly by a woman, herself a christian. On this spot is built the famous monastery of "Khorvirap" meaning "deep well."

A beautiful Roman maiden by the name of Rhipsimè fleeing from the addresses of the Emperor Diocletian sought refuge in Armenia; she was

accompanied by a friend, a woman of maturer years of the name of Caiana, and some other christian maidens, all fleeing from persecution in Rome.

Rhipsimè's rare beauty had captivated the Roman emperor, and she had sought to escape from his passion by flight, but a crueller fate awaited her in Armenia, for king Terdat in his turn smitten by the exquisite beauty of her face offered to make her his queen, and her refusal to accept his throne and his love so exasperated the king that he ordered her beautiful head to be cut off. Thus Rhipsimè with Caiana and their young companions were cruelly martyred. Rhipsimè and Caiana were later beatified as saints in the Armenian church.

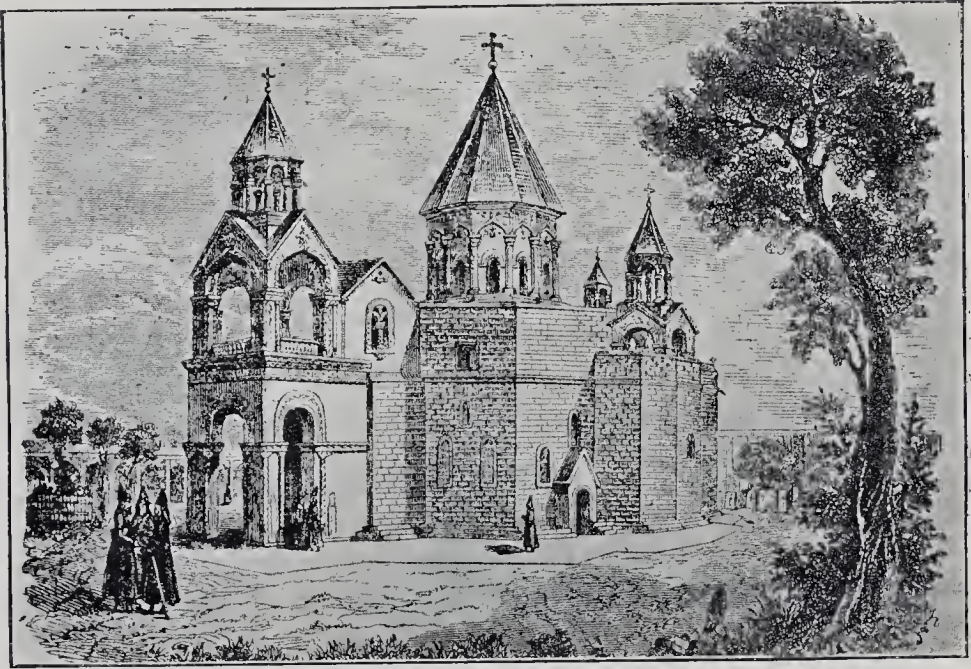
The king however did not escape the Nemesis of his diabolical crime, the memory of the beautiful Rhipsimè haunted him; remorse took the place of the ferocious anger that had doomed his hapless victim to her cruel death and the king lost his reason. The king having become incapacitated, Gregory was released from his underground prison by the king's sister Khosrovidookt, and as the malady of the king was mental, remorse for his own crime having overturned his reason, it became the peculiar office of Gregory to minister to the king, and by his spiritual ministrations to effect the restoration of the royal mind.

Terdat recovered his reason and as a broken-hearted penitent accepted the religion of Gregory and the beautiful Rhipsimè.

Gregory now freely preached Christianity in Armenia. It was a grand Revival; the temples of Anahid were turned into the churches of Christ, and the whole nation accepted Christianity, which became the established religion in the country.* The name of Gregory has been handed down to posterity as Soorb Gregore Loosavoritch (Saint Gregory the Illuminator). "Illuminator" is the generally accepted English translation of the Armenian term "Loosavoritch," but it is true nevertheless that neither the term "Illuminator" nor "Enlightener" suitably conveys the definition of its

* The orthodox church of Armenia is the church founded by Gregory. Since the loss of their independence, persecution has scattered and dispersed the people, thousands fleeing from their native home sought refuge in other countries and in some cases they or their descendants have come under the influence of other churches; thus the Mukhitharian monks of the monastery of St. Lazar in Venice have been drawn into the Romish Church and their influence has been extended over a small minority of laymen; also the influence of the American Missionaries in Asiatic Turkey has drawn others into Protestantism, but the bulk of the nation has remained Gregorians. It is well to remark here however that the orthodox Church, although calling herself "The Holy Catholic and Apostolic Church" has devoted her energies mainly to upholding the essential principles of Christianity and has not concerned herself much about dogmas. As for the modern Armenians of the Gregorian Church their religious views are characterized by liberalism, they look to the central figure of Christianity and regard dogmas as immaterial: their jealousy of their church is only actuated by the passionate feeling of preserving nationalism. They regard their church as the ark in which nationalism may be preserved until the dawn of better days.

meaning ; sometimes modes of expression are so difficult to translate from one language into another, and it can be said that the term "Illuminator" is used for want of a better word in English. The Armenians call their religion "loois havat" the word "loois" means "light" and "havat" means "faith" or "religion," but if I translated the two words as "enlightened faith" or "enlightened religion" the translation would not suitably convey the meaning of the original.



THE CATHEDRAL OF ETCHMIATZIN.

(Only Begotten Descended).

Seat of the Supreme Patriarch. The foundation stone was laid by St. Gregory the Illuminator who built the Church in the third century of the Christian era.

The cathedral of Etchmiatzin is identified with Gregory ; its name "Etchmiatzin" means in the Armenian language "the only begotten is descended," and the story attached to it is, that in a vision Christ appeared to Gregory descended in light ; Gregory built his church on the spot where the vision had appeared to him, giving it the name of "Etchmiatzin" (only begotten descended). The cathedral also gives its name to the town Etchmiatzin, the ecclesiastical metropolis of Armenia.

Since the time of Gregory, Christianity has been the national religion of the Armenians, and they have clung to their christian faith through unremitting persecutions and martyrdoms such as no other christian people have been called upon to endure.

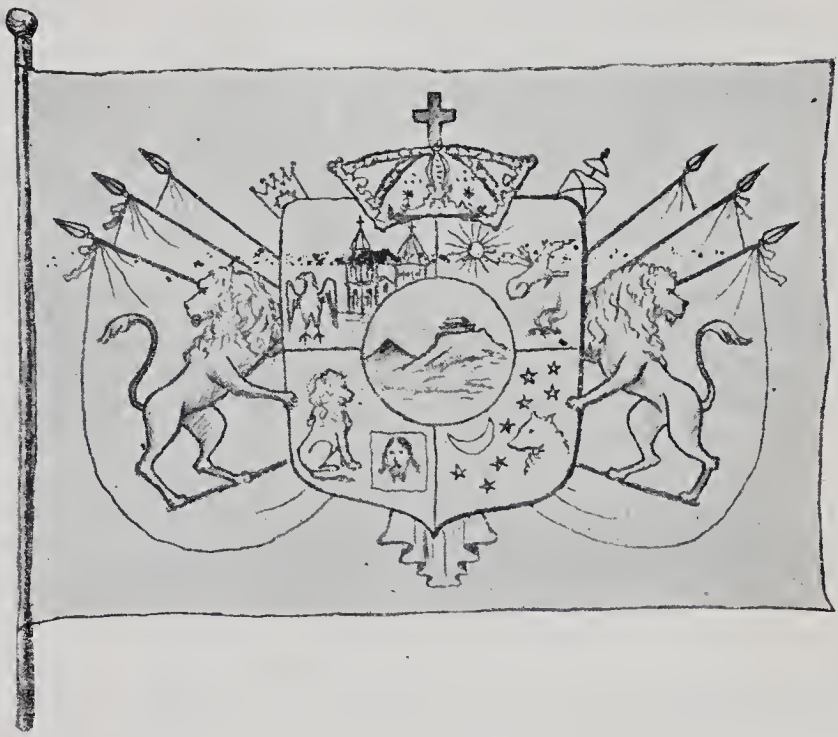
The cathedral of Etchmiatzin built by Gregory still stands to-day ; it has constantly been repaired and rebuilt in some part or other, until perhaps little of the original building may be left, but it still claims to be the church built by the patron saint of Armenia. I shall here quote a passage from "Historical Sketch of the Armenian Church," written by an Armenian priest :

"Owing to political circumstances the Armenian Patriarchate had at times to be transferred to metropolises and to other principal towns of Armenia. In the year A.D. 452 it was removed to Dwin, in 993 to Ani, in 1114 to Rômklah, and in 1294 to Sis. The Kingdom of Cilicia becoming extinct, and, we having no more a kingdom and no longer a capital town, it was natural and proper to re-transfer the See to its own original place, as the entire nation unanimously desired it. Accordingly, in the year 1441, it was decided by an ecclesiastical meeting that the seat of the Catholicus should return to Holy Etchmiatzin, where to this day has been preserved the proper unbroken succession from our Apostles and from our holy Father, St. Gregory the Illuminator."

I read the other day in one of the foreign papers published in Japan, the following piece of news :

"An Armenian Church pronounced by experts to date from the second century of the Christian era, has been discovered in a fair state of preservation in the neighbourhood of Bash-Aparnah."

Perhaps the excavations in Armenia which Professor Marr is now conducting might lead to throwing more light on Armenian history.



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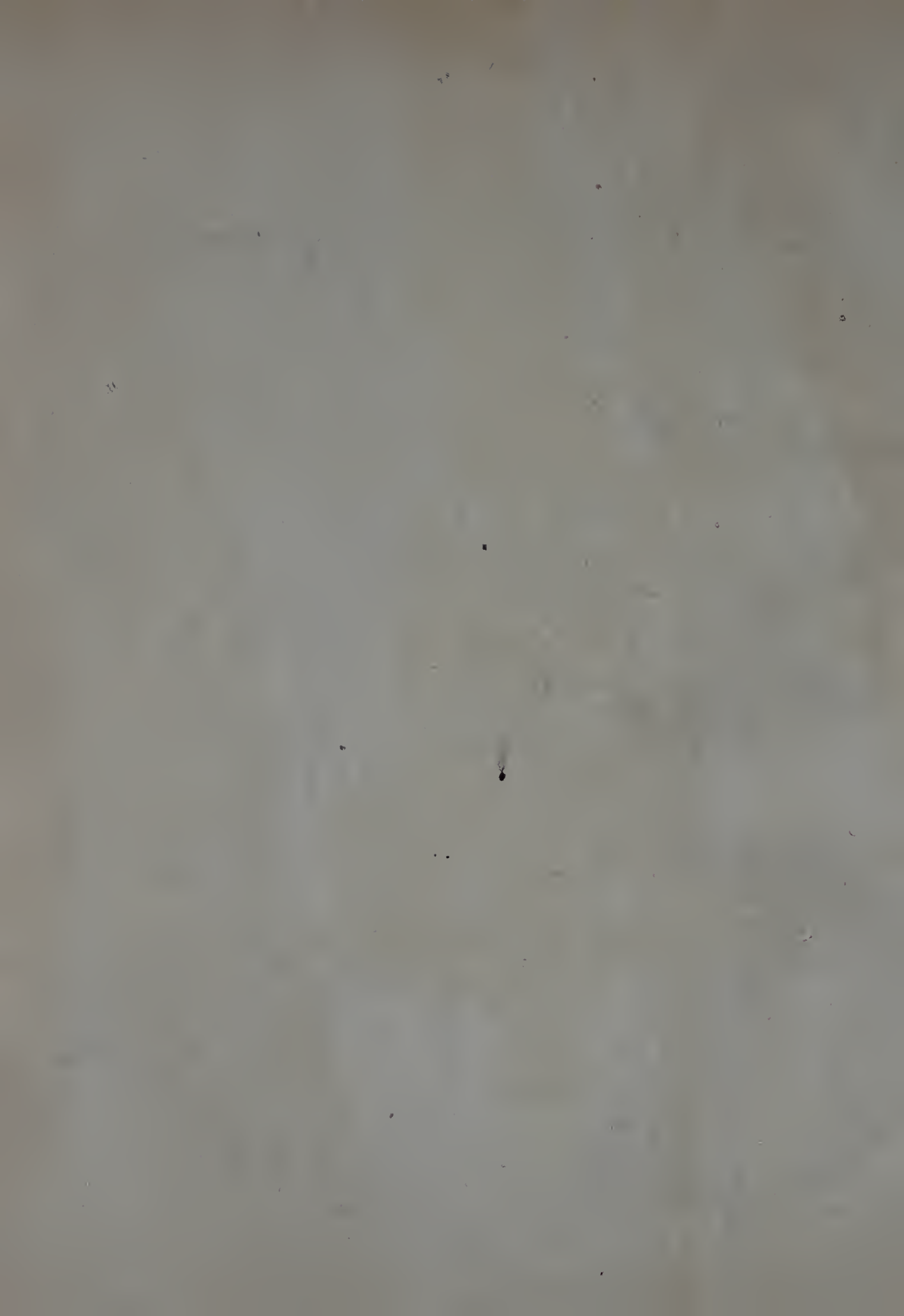
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BETRAYED ARMENIA.



BY
AN ARMENIAN WOMAN.

THE ARMENIAN MASSACRES AND THE TREATY OF BERLIN.

Since the gathering of the Plenipotentiaries of Europe at the famous Congress of Berlin in 1878, and the signing of the still more famous Treaty of Berlin, the martyr roll of the unfortunate Armenian nation stands without its parallel in history.

In the Guildhall at Berlin hangs a picture of the memorable scene witnessed in that city on July the thirteenth 1878. The painter has depicted the proud array of representatives of the powerful Governments of Europe, but in the interests of Humanity there should be attached to that painting the wording of Article 61 of the Treaty of Berlin written in letters of blood (Armenian blood).

It was a curious irony of Fate, that although the taking of "the terrible stronghold of Kars," universally admitted to be one of the greatest and most difficult military exploits ever achieved, and the crowning success of the Russian arms in Asiatic Turkey, should have been accomplished by an Armenian General; that although Armenian Generals in the Russian service had led to conquest, and Armenian soldiers fought, conquered and died, yet by these successes not only was no amelioration attained of the hard fate of their unhappy nation under Turkish rule, but that fate, hard before, was made a hundredfold and even a thousandfold harder.

The efforts of the Armenians, and the entreaties of their Patriarch Nerses had procured the insertion of Article 16 in the Treaty of San Stefano signed between Russia and Turkey in March 1878. In fact the wording of the Article had been suggested by the Patriarch himself. It provided the following stipulation for the protection of the Armenians:—

"As the evacuation by the Russian troops of the territory which they now occupy in Armenia, and which is to be restored to Turkey, might give rise to conflicts and complica-

tions detrimental to the maintenance of good relations between the two countries, the Sublime Porte engages to carry into effect without further delay the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Kurds and Circassians."

What followed has passed into history. The British Government of which Lord Beaconsfield (then Mr. D'Israeli) was Premier, and Lord Salisbury Foreign Secretary, once more pursued the old policy of baffling Russian aggrandizement in Turkey. Afraid that her own real or fancied interests would thereby become imperilled, England threw in the weight of her power, and virtually commanded the substitution of the Treaty of Berlin in lieu of the Treaty of San Stefano. Thus the substantial guarantee of a natural and immediate protector, both able and desirous of enforcing the protection which the Armenians then had in Russia, was taken away, and the security of impotent words given in its stead, namely:—

"The Sublime Porte undertakes to carry out without further delay the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application."

"It will periodically make known the steps taken to this effect to the Powers, who will superintend their application." How this last proviso could furnish food for laughter were not for the terrible tragedy involved in it.

The insertion of Article 61 in the Treaty of Berlin, granted, or rather seemingly granted, by the six Powers of Europe, proved in reality, as subsequent events bore out, an instrument of death and torture. It was as if the reversal of the figures had reversed the possibilities of succour and protection, and with the death of the Czar Liberator, the last chance of the Armenians died.

The Turkish Massacres of 1875 and 1876 which led up to the Russo-Turkish War of 1877 are historical facts too well known to need further comment in this article. The Czar

Liberator stands out in history as that noble figure—a benefactor of mankind. Through his humanitarian susceptibilities, and his sublime efforts for their deliverance, the Christians of European Turkey received immunity from Turkish slaughter; and the protection of his benevolent arm was extended over that unhappy Christian nation of Asiatic Turkey, the Armenians; at least it would have secured them immunity from the record-breaking slaughter that followed, but the Power that had stood behind Turkey since 1791 frustrated his endeavours.

A British commentator on that page of British policy has summed it up in the words:—

“In no other part of the world has our national policy or conduct been determined by motives so immoral and so stupid.”

The same commentator, in reviewing also the result of the substituted Treaty, fittingly remarks:—

“The Turk could see at a glance that, whilst it relieved him of the dangerous pressure of Russia, it substituted no other pressure which his own infinite dexterity in delays could not make abortive. As for the unfortunate Armenians, the change was simply one which must tend to expose them to the increased enmity of their tyrants, whilst it damaged and discouraged the only protection which was possible under the inexorable conditions of the physical geography of their country.”

It had been the constant endeavour of the Patriarch Nerses to point out to the Armenians that their true policy lay in aiding Russian advance in Turkey: that even if Russia were selfish in her designs, she was the only Christian Power that would stand as their protector against Turkish or Persian tyranny. His political foresight had already been verified as early as 1827, and his strenuous life-long labours were nearing the goal in 1878, but were frustrated by the fatal action that intervened.

England, by commanding the substitution of the Treaty of Berlin in place of that of San Stefano had taken upon herself the heaviest obligations any nation could incur. It is unnecessary to repeat that those obligations were never fulfilled.

If the lamented death of the Emperor Alexander II was one of the most unhappy events that could have befallen Russia; it was a hundredfold more unhappy for the Armenian nation. His successor, who adopted repressive and coercive measures for his own people in the place of his father's liberal policy, not only applied the same measures to his Armenian subjects in his own domains, but left their countrymen under Turkish rule to their merciless fate.

Russia, twice foiled in her subjugation of Turkey, changed her policy from that of crushing into that of upholding the Ottoman Empire. When the horrors of the Armenian massacres, revealed to the people of England by their own ambassadors and consuls, their own journalists and men of letters, thrilled the hearts of men and women, when England's 'Grand Old Man' thundered his vituperations against the 'Great Assassin,' Prince Lobanoff in answer to British proposals of coercion towards Turkey, conveyed Russia's intentions in his warning note to the Salisbury Government, and England, who in 1878 had rivetted the Turkish yoke on the necks of the Armenians, to use the words of an eminent British authority on Turkish affairs, "wrung her hands and submitted."

The same authority tells us that the *coup de grace* to the intervention of the Concert of Europe in Armenian affairs was given by Prince Bismarck, "who in 1883 intimated to the British Government, in terms of cynical frankness and force, that Germany cared nothing about the matter, and that it had better be allowed to drop."

Thus the Concert of Europe, under whose aegis the aspiring Armenians foolishly and fondly hoped to recover National Autonomy, became the cause of dealing out to the struggling nation, not security from Turkish oppression, but instead fire, famine and slaughter, a slaughter to which were added devilish ingenuity of torture, and the loathsome horrors of Turkish prisons. If before the Treaty of Berlin the Armenians had suffered from various phases of Turkish oppression, they had at least not been pursued with the relentless fury that followed, until the soil of the fatherland was soaked, and reeked and steamed with the life-blood of its slaughtered sons and daughters; until women and children were done to their death under the most hideous and revolt-

ing circumstances, and tender youths and cultured men of letters rotted in Turkish dungeons.

England, with her uneasy conscience, continued spasmodic efforts in the shape of paper remonstrances, from time to time she rallied the other powers who were signatories to the Treaty of Berlin and by means of Ambassadorial Identical Notes and Collective Notes sought to terminate the horrors that were stirring public feeling at home; but Abdul Hamid, fully cognizant of the jealousies and rivalries of the Powers, and knowing himself secure thereby, laughed in his sleeve at all the paper remonstrances.

No action was taken by the Cabinets of Europe to leash the tiger sitting on the Ottoman throne. The lust of blood and the lust of plunder of "le Sultan Rouge," combined with the greed of his satellities, were allowed to be gratified to the full on a helpless and hapless people, whilst Europe looked on.

The character of Abdul Hamid has been well summed up in the testimony of a writer having opportunities of intimate acquaintance with him.

"Il voit dans son peuple un vil troupeau qu'il peut dévorer sans pitié, et à qui, comme le lion de la Fable, il fait beaucoup d'honneur en daignant le croquer."

When to these significant words, we add the following by the same author:—

"De ce qu' Abdul Hamid n'est pas bon musulman, il ne faudrait pas conclure qu'il aime les Chrétiens; il les deteste, au contraire, et emploie fréquemment le mot *giaour* pour désigner un infidèle ou insulter un musulman."

We have the explanation of the Armenian massacres; especially as that unfortunate people had become by Article 61 of the Treaty of Berlin, subjects of the paper remonstrances of the Powers of Europe, and thereby also objects of the tyrant's vengeance.

That the Armenians should be constantly appealing to the Power that had pledged itself for their protection, and that the same Power should be constantly rallying the others, and making Ambassadorial demonstrations, was enough to rouse the vilest passions of a nature in which no feelings except vile passions existed.

Of all sins in this world, perhaps the sin of foolishness receives the severest punishment, and of all crimes, the crime of failure meets with the heaviest doom. For their foolishness in trusting in European protection and hoping for European intervention the unfortunate Armenians paid with rivers of their own blood, and for their crime of failure they were made to wallow in that blood. The darkest pages of their history have been written in the closing years of the nineteenth, and the early years of the twentieth century; never since the loss of their independence, nine centuries ago, had they hoped for so much, and never had they paid so dearly for their folly.

If they had carefully laid to heart the whole history of Europe's intercourse with Asia, beginning with the conquests of the Macedonian Alexander; they would have read in the light of sober judgement, self-interest, and self-interest only, written on every line and page, but they committed the folly of hoping that for their sakes the history of the world, which means in other words the history of human selfishness, was going to be reversed; and they forgot what was more important than all, that Europe had nothing to gain by their emancipation. There is only one explanation for their folly. It is a peculiarity of human nature that the troubles we have been bearing with more or less patience, become unbearable when once hopes of deliverance from them are awakened. Article 61 of the Treaty of Berlin awakened hopes that proved bitterer in the eating than Dead Sea fruit. It aroused towards the Armenians the diabolical animosity of the human fiend who held sovereignty over them.

Hunted like wild beasts, killed like rats and flies, out of the depths of its agony and its martyrdom, the nation has still contrived to rear its head and live; for it was as it is now, the industrious, energetic, self-respecting element in the Turkish Empire, with a virile life in its loins and sinews, that centuries of oppression culminating in the unspeakable horrors of a thirty years' martyrdom has failed to exterminate.

As for the Treaty of Berlin—It has done its work.



THE ARMENIAN MASSACRES AND THE TURKISH CONSTITUTION.

The Turkish Constitution came with a bound that shook the equanimity of Europe. To the anxious and jealously watching eyes of Europe the "sick man in her midst" was at last becoming moribund. His recovery was as startling as unexpected. Europe had not correctly gauged the latent forces within the Turkish Empire, neither had she correctly estimated the far-reaching astuteness of the tyrant on the throne.

Assailed by enemies from without and within, feeling the foundation of his throne crumbling, Abdul Hamid, arch murderer and assassin, performed his own *auto da fé*, and rose from his ashes a constitutional sovereign. The obduracy of the merciless tyrant melted like wax before the approach of personal danger, and the act was necessary to save himself.

Hopes rose high at such a magnificent *coup d'état* of the revolutionaries. Young Turks and Armenians fell on each other's necks, embraced, and mingled their tears of joy together. Leaders of the Turkish Constitution proclaimed in public speeches that the Turks owed the deepest debt of gratitude to the Armenians who had been the initiators of their struggle for Freedom, and in the Armenian graveyard at Constantinople Turks held a memorial service and kissed the graves of the Armenian dead, whom they called "the martyrs whose blood had been shed for Turkish freedom."

At the banquet given by Abdul Hamid to the Delegates of the Turkish Parliament, the Armenian Delegates alone refused to attend, declining to be the guests of the man responsible for the murder of hundreds of thousands of their countrymen.

The Armenian revolutionaries had stood behind the Young Turk party and joined hands with them; already the nation at large imagined itself breathing the air of Freedom, and already in anticipation drank in deep draughts of the air of Liberty.

The awakening came all too quickly. In spite of the Constitution the machinations of Abdul Hamid and his palace

clique could find fruitful ground among a fanatical populace to whom the Padishah was not only the Lord's anointed but the Lord's appointed, the delegate of the Prophet on whom his sacred mantle had fallen ; added to this the incentive of pecuniary rewards to a brutal soldiery and the lust of plunder, and once more the horrors of massacre were let loose on the Armenians. There followed sacked and burning villages, plundered and devastated homes, an unarmed population put to the sword, and as in every case, cruelties of the most hideous and ferocious nature perpetrated on women and children.

In the whole long story of the massacres, courage to face their oppressors has never been found wanting on the part of the Armenians. It is on record that the women of a whole mountain village surprised by Turkish soldiers, in the absence of the men, fought and resisted to the last gasp, and finally, to escape the clutches of the brutal soldiery, committed suicide with their children by precipitating themselves from their mountain cliffs. A nation which could produce such women, and which has had the simple courage to die for its faith, as no Christian people has died before, is not wanting in brave men, but no amount of bravery and heroism can save an unarmed population from being mowed down by soldiery equipped with modern instruments of carnage and slaughter.

The horrors of Adana coming on the heels of a Constitution they had aided, and from which they had hoped so much, presages grave fears for the Armenians.

No one doubts that a great forward movement is reaching its culminating point in the destiny of Asia. The West has learnt its all of religion (the moral and guiding principle of mankind) from the East, and now the East would fain learn the law of restraint and the law of freedom (the protecting principles of mankind) from the West. Inspired by this feeling the liberal Turks decidedly mean well, and they are animated with a sincere desire to ensure peace and security of life and property for the heterogeneous peoples under the Turkish sway, but they themselves have had to contend and still have to contend with a fanatical populace.

To the Mahommedan world at large the Caliph of Islam is the envoy of God, the sacredness of whose person must be inviolate. Abdul Hamid, the astute politician, knew that the

security of his sovereignty depended on his Caliphal rights, and his main policy during the long period of his execrable reign had been directed towards preserving and asserting the same; thus we can see how his dethronement, which the liberal Turks would gladly have accomplished simultaneously with the inauguration of the Constitution, had to be deferred to a later period, and how it was necessary for the Sheik ul Islam to pronounce the Caliph a traitor to his sacred trust, a violator of the holy law of the Prophet, before his dethronement could be dared or accomplished.

The Christian Armenians in Turkey live in the midst of the followers of a hostile religion, with no power or force behind them which makes for protection. Who does not know that the great numerical preponderance of Hinduism keeps the balance of power in India, and restrains bloody religious hostilities; and when we review the whole religious history of Christian Europe, and that terribly long roll of crimes committed in the name of Him who expounded His religion with the parable of the Good Samaritan, and the precept of loving one's neighbour as one's self, we cannot feel surprise at the fanatical outbursts of the followers of Mahomed, the founder of a religion whose doctrines certainly fall short of the humane principles inculcated by the Founder of Christianity. If authentic historical facts prove to us that horrible and atrocious cruelties have been perpetrated by Christian nations, not only on other religionists, but on fellow Christians of different denominations, how then can we expect better things from the Turk unless some power or force restrains him.

Christianity has now partly emancipated herself from the ferocities which darkened and poured the red stream of blood on her white banner: but to the Mahomedan world at large, religion is still the powder magazine which a spark can ignite.

“Better the Czar than the Sultan, but better any form of national autonomy than either Czar or Sultan” has been the principal which has animated the Armenians, and the goal towards which they have been striving for thirty years.

National Autonomy has been the dream of the Armenians in Turkey, but it is well to consider if such a dream has any possibility of realization. Bulgaria declared her independence, and Austria annexed Bosnia and Herzegovina, but these

reductions of Turkish power were accomplished by the force that stood behind them. Have the Armenians any such force which could accomplish their deliverance? Have they an organized army at their command? Are they equipped with all the necessary weapons of modern warfare? are questions it is well for the nation to ask before it makes itself a target for Turkish bullets.

On the other hand is it likely that the Turks will willingly give the Armenians independence? To do so would mean that they should themselves dismember their own Empire, and when we see Christian Governments actuated in their foreign policy by the supremest selfishness; Christian Governments striving tooth and nail in their own self-interest to keep possessions which are lawfully not their own, then why in the name of common sense should we expect such extraordinary magnanimity, or such super-nobility from the Turk.

Armenia stands in the unhappy position of being divided between Russia and Turkey (if we except Persia, which does not count for much since 1827). It is evident that even the Czar Liberator, if he had been allowed to carry out his humanitarian endeavours, would have liberated Armenia from Turkey, not to give her independence but to make her into a Russian possession, for to have given Turkish Armenia independence would have been tantamount to fostering the spirit of independence in those provinces of Armenia which had already passed under Russian rule.

It is well known that the Emperor Alexander II was guided and influenced by the liberal principles of Loris Melikoff (or properly Melikian according to the Armenian termination of his name). Melikian enjoyed the personal friendship of the Czar, and the successful victor of Kars was rewarded by his august master with the office of Prime Minister. The policy of Melikian made for the Russification of Armenia, and while it is not possible that he loved Russia more than he loved his own country, it is rather more than probable that he saw in the Russification of his nation the only way of saving its people.

With the death of Alexander II Melikian's star passed out of the horizon of Russian ministership; his liberal principles were not acceptable to Alexander III, and the policy of Russia towards the Armenians underwent a decided change.

Since the disastrous war with Japan the policy of Russia towards the Armenians has undergone another change. In the years preceding the war, the reigning autocrat had pursued the policy of his father to an even greater degree of repression. Not only had national schools and theatres been closed in Russian Armenia and newspapers suspended, but the Czar went still further, and confiscated the lands and the wealth of the Armenian church.

The late Armenian Catholicos Mukertich Khirimian (one of the delegates sent to the Congress of Berlin by the Patriarch Nerses), to whom his own people had given the beloved appellation of 'Hairik' (little father) had by his noble life of self-sacrifice, his unceasing labours for the cause of the people, and his remarkable individuality, come to be regarded as a sort of holy man. There in the Cathedral of Etchmiadzin, under the venerable dome where for seventeen hundred years the successors of Gregory Loosavoritch (Gregory the Illuminator) had each in his turn held sway, and worshipped on the spot where the vision of Christ the Lord had descended, there before the altar of Christ, had Hairik the holy man lifted up his voice and cursed—cursed the Czar; and cursed Russia—Pious Russia with its pious Czar at its head shuddered, and the astounding reverses in the war with Japan that followed were attributed to Khirimian's curse.

Russia in Expiation made Reparation : the ban on schools, theatres and newspapers was removed, the church lauds and the church wealth were restored, and the Czar of all the Russias in a friendly note to the Armenian Catholicos assured him of the Imperial friendship, and the Imperial solicitude for the welfare of his people.

The return from exile of the Patriarch Izmerlian to Constantinople, was quickly followed by his nomination to the see of Etchmiadzin, left vacant by the death of his predecessor, and now we hear of the Catholicos appealing to the Russian Government to take over the protectorate of Armenia from Turkey. Izmerlian knows Turkey, he has been in close touch with the liberal Turks, and he knows the Turkish nation as a whole; he knows also that the present and immediate future of Russia is dark in the gloom of autocratic Czardom, and a man of his intellectual attainments and

liberal principles can have no sympathy with absolutism. The appeal therefore of the Catholicos Izmerlian (the Iron Patriarch as he is familiarly known) must be read as a premonition, that not only has all hope of wresting national autonomy from Turkey died in his resolute heart, but also that he entertains grave fears of the possibility of the horrors of Adana being repeated.

Russia may go on massaering Jews until Russians have left off being fanatical devils, and learned to be human, but however much she may pursue the policy of suppressing nationalism, however much she may seek to absorb the nation into herself, she has stopped at slaughter as far as Armenians are concerned. In his appeal to Russia, the Catholicos can be actuated by no other motive except the one motive of safeguarding the people, of whom he is the acknowledged head.

THE ARMENIAN MASSACRES AND THE ARMENIAN PEOPLE.

During a period extending over thirty years the civilized world has heard of Turkish Massacres of Armenians. Massacres of a nature so ferocious and diabolical, so hideous and revolting, that no pen could adequately describe their horrors.

Writing in 1896, Mr. James Bryce, in his supplementary chapter to the 4th edition of his book 'Transcaucasia and Ararat' makes the following grave comment:—

"Twenty years is a short space in the life of a nation. But these twenty years have been filled with sufferings for the Armenian Christians greater than their ancestors had to endure during the eight centuries that have passed since the first Turkish Conquest of Armenia. They have been years of misery, slaughter, martyrdom, agony, despair."

And the years that have followed from 1896 to 1909 have had the same tale of woe to unfold; a tale of horrors such as have never been surpassed in the history of nations.

The opinion of the Turkish Pasha, "The way to get rid of the Armenian Question, is to get rid of the Armenians" was followed by 'le Sultan Rouge,' and that the monster and assassin who sat on the Turkish throne from 1876 to 1909 was not able to accomplish this policy to the bitter end of complete extermination, was no doubt due to the grit and stubborn endurance of the victims.

A Turkish writer has made the remark, "There are Armenians, but there is no Armenia." This assertion would be true if meant in a political sense only, for of all civilized races on earth, Armenians are politically one of the most forlorn, but the country has not been wiped off the map. It still occupies the geographical place it has held since history has been written. The land of the Euphrates and Tigris, that Araxes valley, where, as simple and primitive Armenians will to this day assert in unshaken belief, God made man in His own image, and the country round the base of Ararat, whence the generations of men once more began to people the earth.

Once the land of Ararat was an independent kingdom until the tide of victory rolled over it and conquered its independence. Hemmed round by three Great Empires, Russian, Turkish and Persian, the unfortunate geographical position of the country became the cause of its people's ruin.

It is of bitter interest to Armenians to know that Ararat is the point where the three Empires, Russian, Turkish and Persian meet, whilst the children of the land of Ararat have passed under the sovereignties of Czar, Sultan and Shah. Thus it may be true that there is no Armenia in the political sense of the word, but if Armenia has lost her independence, the Armenian people have survived.

The Author of 'Transcaucasia and Ararat' thus writes of them :—

"The Armenians are an extraordinary people, with a tenacity of national life scarcely inferior to that of the Jews."

The remark is true. There are two nations of antiquity who notwithstanding unremitting persecutions, and centuries of loss of independence, have survived their contemporary nations; their fortunes have run on parallel lines, though their national characteristics have been different in some respects. Together with his other avocations, the Armenian is mountaineer, soldier, labourer, agriculturist, while the Jew is purely a dweller in cities; but the same virility of life, the same mental and physical strength have sustained both. The sons of Heber, great grandson of Shem, have however become wise in their generation, the Jew is now more American than the American, more British than the British, more French than the French, more German than the German. Not so the sons of Haik, great grandson of Japhet, for with the same determined obstinacy with which he has clung to his faith, the Armenian clings to his nationality. He has known how to resist Russian endeavours of absorption, and Turkish systems of extermination. When he gives up his nationality, it will be the story of the hunted animal brought to its last gasp.

The Armenians have been called "the most determined of Christians," a remark the truth of which has been borne out by their unequalled martyrdom for their faith; and yet it may truly be said that in no Christian Church is the lay element more strong than it is in the Armenian Church. Conscious of this freedom, Armenians are surprised to read

assertions made by some writers, about "the gross superstitions" of their Church, which they on their part regard as the happy medium between Protestantism and Roman Catholicism. Surrounded with pomp and splendour, and a show of outward ceremonies, which the average Armenian regards as no more than mere adjuncts to gratify and impress the sensibilities, the Liturgy of the Armenian Church, in its grandeur and pathos, appeals to the heart of the Armenian people, as no other form of worship can; it is the reason, as has truly been said of them, that "they carry their religion with them wherever they go."

The Armenians have also been called "the interpreters between the East and the West." There is no doubt a certain adaptability which is a national characteristic; and as language is the vehicle of comprehension, their talent for acquiring languages helps to bring them into touch with Eastern and Western peoples; but the main truth of the observation lies in the fact, that being born Asiatics, and living for the most part in the midst of Asiatic surroundings, they fall into the ways of Asiatic life, they understand Asiatics better, and know how to sympathise with them; whilst on the other hand, their religion is the religion which has moulded the thought of the West, and consequently also the religion that has moulded the thought of a people who were the earliest Christians.

The main point of social difference between them and other Asiatic nations, lies in the exalted position occupied by their women, and this point of difference may be traced to that one cause or influence, which has exalted the position of women in the West, the doctrines of Jesus of Nazareth. This point of difference in social life, together with the difference of religion, has always kept them separate from Persian and Turk.

Private and trustworthy information to hand brings the news that the ex-Sultan Abdul Hamid, aware of his impending dethronement, desired to bring about a general massacre of Christians in Constantinople, beginning with the foreign Embassies downwards. "I must be the last Padishah, even though Turkey perish," was Abdul's frantic appeal to his satellites, but his minions, not daring to venture on so dangerous an undertaking, planned the massacres to begin at

the village of Adana, inhabited by the unfortunate Armenians. It was a safe plan, since the Armenians had no battleships to turn their guns upon Constantinople, and by the bombardment of the capital, to seek revenge for the murder of their countrymen.

A massacre so wanton as that of Adana, can only find its counterpart in the other Turkish massacres of Armenians which preceded it.

"Abdul the Damned" has been dethroned, but he has not been executed, and so long as he continues to draw breath, so long is there danger for the Armenians.

We hear of the Mahommedans in India cabling their petition to the new Turkish Government to spare the life of the ex-Padishah and the ex-Caliph of Islam; the erstwhile 'God's shadow on earth' and the erstwhile 'God's envoy on earth' the sacredness of whose person should be inviolate. In this demonstration of the Indian Mahommedans, we can read the epistle of Mahommedan thought, and feel the pulse of Mahommedan feeling all over the Sunni Moslem world.

Although intensely mercenary, Abdul Hamid however not only never grudged the gold which helped to accomplish the Armenian massacres, but he used it largely in douceurs which purchased silence or false representations of his diabolical acts, and it was by means of such douceurs that he went farther than seducing merely his own subjects.

"Mais l'oeuvre de l'impérial corrupteur a dépassé les limites de son Palais et de ses Etats, N'a-t-il pas, en effet, étouffé sous des baillons dorés la voix d'importants organes de la presse européenne? N'a-t-il pas acheté à l'étranger des politiciens et même des diplomates?"

"Saïd Pacha ayant recherché ce qu'en six mois les massacres d'Arménie avaient coûté au Trésor turc, en allocations à certains journaux européens, a établi le compte approximatif suivant: 640 décorations, et 235,000 Livres Turques (près de cinq millions et demi)!"

It needs not be added that no one who knows the truth of Turkish affairs, doubts the truth of this impeachment.

"But whatever the future may bring, the past is past, and will one day fall to be judged. And of the judgement of posterity there can be little doubt."

In these memorable words, Mr. James Bryce in the supplementary chapter of his book 'Transeueasia and Ararat' concludes his criticism on what he calls "the fatal action followed by the fatal inaction of the European Powers."

It is true. As surely as the world revolves on her own axis, and as day succeeds night, so surely History will record and Posterity will judge. But what compensation to the Armenians? What compensation for the rivers of blood that have inundated their land? What atonement for the hideous past? What relief for the present? What hope for the future?

THE ARMENIAN MASSACRES AND THE FUTURE OF THE ARMENIANS.

The above is a subject for profound meditation for the Armenian people; it has therefore naturally for me occupied much deep thought.

National Autonomy has been the dream of the Armenians; a dream which through centuries of oppression and years of slaughter, the nation has been striving and struggling to realize. The oldest of historical nations, we have held to our nationality, language and religion; we have struggled and striven, and though billows of affliction have swept over us, we have not allowed ourselves to be engulfed. "Love is stronger than Death" and truly the Armenian has loved his nationality with a steadfastness and tenacity that has conquered death.

Steady, stubborn grit, combined with a remarkable natural intelligence have been the characteristics of the race, and have kept us alive in spite of national adversities, such as no other nation could have suffered and survived.

But our position is an acutely unhappy and an acutely unfortunate one. Our misfortunes began with the physical geography of our country. Surrounded by three great empires, our kingdom was strangled by the overwhelming pressure, and to-day our country is divided up between Russia, Turkey and Persia. For this reason we have been a great deal more unfortunate than the Balkan States, and now if there were any possible chance of wresting autonomy for Turkish Armenia from Turkey, Russia fearing the spread of the same spirit in her own provinces, would assuredly not only frown on such an attempt but use all the means in her power to crush it.

There is also a stern fact which a people so politically helpless and forlorn as ourselves must ever bear in mind, namely, that we live in an intensely selfish and intensely grasping world; no prating the pretty nonsense of Western Civilization, or Western Humanity, or Western Christianity can alter that stern hard fact as it stands, and as it has stood since the history of our world has been written.

Indeed, nineteenth century civilization, which has made the world of commerce acutely grasping, has also made the world of Politics unscrupulously selfish.

However much it may clothe itself in the garment of fair speech, what we call "Politics" is actually made up of that one devouring, absorbing, grasping element—Selfishness. "The friends of to-day may be enemies to-morrow" is more truly spoken in the domain of Politics than anywhere else.

Let the Armenians take a lesson not only from the Turkish massacres, but from the attitude of Europe towards those massacres? Let them look back on the past, and remember how they have been trampled under the merciless foot of Political Selfishness, and then left to welter in their gore.

Who doubts, who can gainsay, that by so much as the lifting up of a finger the Powers of Europe could have stopped those massacres? Was that finger ever lifted up, however, all through the long years of "slaughter, martyrdom, agony, despair" to save our helpless people from butcheries so enormous, so hideous, so appalling that no pen could portray the horrible realities? Had the Turkish bonds been in jeopardy, Constantinople harbour would have witnessed the battleships of the Powers of Europe discharging their cannon on the capital of the Turkish Empire, but a hundred thousand or five hundred thousand Armenians, more or less, mangled and butchered to death, or fleeing from their sacked and burning villages to die of cold and starvation in their mountain passes, could not rouse action on the part of Europe, even though the Concert of Europe had been instrumental in their destruction.

I do not write with a desire to indulge in recriminations, since vain recriminations will not bear profitable fruit; but I write with the object of impressing on my countrymen to remember, always to remember, the lessons written on the pages of a past that should never be forgotten by us.

In his book "Our Responsibilities for Turkey" the late Duke of Argyll quotes from the famous despatch of a British Ambassador to Turkey, the date being given as September 4, 1876. The despatch proceeds thus:—

"To the accusation of being a blind partisan of the Turks I will only answer that my conduct here has never been

guided by any sentimental affection for them, but by a firm determination to uphold the interests of Great Britain to the utmost of my power; and that those interests are deeply engaged in preventing the disruption of the Turkish Empire is a conviction which I share in common with the most eminent statesmen who have directed our foreign policy, but which appears now to be abandoned by shallow politicians or persons who have allowed their feelings of revolted humanity to make them forget the capital interests involved in the question.

“ We may and must feel indignant at the needless and monstrous severity with which the Bulgarian insurrection was put down; *but the necessity which exists for England to prevent changes from occurring here which would be most detrimental to ourselves is not affected by the question whether it was 10,000 or 20,000 persons who perished in the suppression.*”

“ We have been upholding what we know to be a semi-civilized nation, liable under certain circumstances to be carried into fearful excesses; but the fact of this having just now been strikingly brought home to us all cannot be a sufficient reason for abandoning a policy which is the only one that can be followed with due regard to our interest.”

I quote this famous despatch merely to point out that ‘due regard to our interest’ was carefully followed out in the Past by the Powers of Europe, and that ‘due regard to our interest’ will be just as carefully followed out in the Present and in the Future.

From the Turk and Persian, the Armenian must ever remain separate, as he has through centuries, though living in the midst of the them, remained separate. The gulf that divides the one nation from the other two, the wall of iron that rises between them is the position of woman. The Armenian has accepted whole-heartedly the position in which woman has been placed by the Great Founder of his faith. For seventeen hundred years unremittingly since Christianity was revived in Armenia by Gregory the Illuminator, the Christian law with regard to the position of woman has moulded the thought of the nation, it has left its impress on the nation, and it is this vital and essential difference between the law of Mahommed and the law of Christ that like a two-

edged sword has cleaved apart Christian Armenian from Moslem Turk and Persian.

If 'East is East, and West is West' it is on account of the social plane on which woman stands, a social plane that is never so degraded in any corner of Asia, as it is in the countries where the law of Mahommed governs.

The Armenians in Asiatic Turkey are scattered and dispersed among Turks and other antagonistic races; they are without any military force or organization to wrest autonomy from the military and governing power. That Europe should aid their endeavours, or that Turkey should make them a free gift of autonomy, are both of them absolutely out of the question. Then what remains for us?

To hold to our own nationality and to be subject—Subject to Russia, subject to Turkey, subject to Persia—What shall it profit us? What will it profit? What doth it profit us? Our strong, clever, energetic men; our beautiful, intelligent women, when neither chance nor opportunity can enable our finest and best to reach the higher rungs of the world's ladder, and when as a subject people we must ever remain hewers of wood and drawers of water, even our Aivasowskis and our Melikoffs have been known to the world as Russians, not as Armenians. Have we a chance of bursting the fetters? Have we strength to break the chains? Can we reach the goal towards which, bleeding and torn, we have been striving and still are striving? These are questions which we must ask ourselves; looking them soberly in the face.

But this is not enough: if we must persist in holding to our nationality, we must look into ourselves, we must search out and probe our national failings and our national weaknesses, and find out in what essential characteristics we are wanting as a nation, and so build up national character. Let us weigh ourselves in the balance; and supply what in us is found wanting.

In the period of less than a decade a Great Power has risen in the Orient. The people of a small island empire with an empty Treasury have beaten successfully and disastrously a colossal empire of whom the Powers of Europe had stood in awe, and against whom not one had ventured single-handed to engage.

On the field the ever victorious army of little Japan undermined Russia's stronghold, and succeeded in driving back and ever driving back the ever defeated and ever retreating army of colossal Russia. At sea the ever victorious Japanese Fleet succeeded in completely annihilating the Russian Fleet. It was war such as the world had never yet seen. The secret of such astounding successes should be investigated, and here I beg leave to quote from one of a series of articles in which I gave view to my opinions during the Russo-Japanese War. "Japan may be likened to the bundle of faggots in the fable firmly tied together; one faggot of larger dimensions in the centre, the sovereign round whom the whole nation clusters, and all, ruler and people tied together by adamantine bands of patriotism."

These remarks of mine were based on observations of actual facts. In national unity Japan stands as an object lesson to the world; she furnishes an example which the world needs to copy, and which a nation so politically forlorn as ourselves more than any other needs to copy.

From the astounding success of Japan let us turn to the position the Great Republic of the United States of America occupies in the world, and take the lesson to heart of what Union can accomplish as we contrast their present position with the position that the handful of puritan pilgrims occupied when they first landed on American soil not quite three hundred years ago.

National Unity is our greatest need; it is the banner which we must raise up over our national life. National Unity must be engraven on the tablets of our minds and throb in the pulses of our hearts. There are mountains of difficulties before us, and if ever we must reach the goal we can only do so by being bound together like the bundle of faggots in the fable, with no weakening or loosening of the bands. Then perhaps we might once more be able to get an independent footing on the historical soil of our fathers, and perhaps once more rally round our own flag. A Japanese lives for the State, not for himself; we have no State for which to live, but let us live for our communities whilst we keep the hope in our hearts that communities grow into States.

We have grit and endurance in an unparalleled degree,

but these characteristics will profit us nothing if we are wanting in unity.

Let us remember that utterance of the Founder of our faith. In our loyalty and allegiance to Him our life-blood has flowed like the torrents of a cataract, but we must remember His warning utterance:—

“What shall it profit a man.” What shall it profit a nation. Unity is the soul of a nation. Let us keep our soul and not lose it.



THE ARMENIAN MASSACRES AND CIVILIZED EUROPE.

“Hear then ye Senates! hear this truth sublime,
They who allow Oppression share the crime.”

“A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.”

In the twentieth century of the christian era, in the age of trumpeted progress, of boasted and vaunted civilization, there is a Ramah of countries, a desolated Ramah, blackened and calcined with the fires of oppression, and over her desolated wastes there flows, flows, continually flows, ever replenished and ever renewed, that red stream which crieth up from the earth to God: and out of this modern Ramah, a voice is heard of lamentation and bitter weeping, it riseth up in its boundless anguish to reach the heavens, it crieth out and will not be stopped, for it is the voice of the Rahel of nations weeping for her children and refusing to be comforted, because they are not.

Ah! thou Rahel of nations! to the cry of thy boundless anguish, to thy lamentation and bitter weeping, Christendom and Civilization, the Christendom and Civilization of Europe have replied “Are we thy children’s keepers?”

Who that has read the history of the Crusades has not turned with sickening disgust from the chapters wherein history has recorded the savage barbarities and fearful excesses of those christian warriors, who went to Palestine ostensibly fired with the enthusiasm of a holy cause, but in reality only to glut in slaughter and gratify brutal passions. Europe has, however, designated her past as the “dark ages” into which she has thrust back, the ferocious outbursts of religion, the merciless persecutions of the church, the savage sweep of the barbarians of the north, and the unbridled tyrannies of despotic power, from all which she loudly boasts to have emancipated herself, and like the evolution according

to the Darwinian theory of the anthropomorphial ape, to have progressed into the state of civilization. But beginning from the last quarter of the nineteenth and on into the first decade of the twentieth century, the horrors of the darkest ages in human history have lain at her doors, and towards these horrors Europe has kept up the role of an extenuatingly disclaiming, a mildly rebuking, sweetly frowning, smilingly denouncing, Disapprover.

Half a million Armenians annihilated by organized massacres of the most ferocious and hideous natures, and perhaps a corresponding number fated either to rot to death in Turkish prisons or made homeless and destitute to die of cold and starvation, with Europe nonchalantly looking on, is surely convincing proof that the Humanity, Christianity and Civilization of Europe are whited sepulchres, hiding by the smooth outside the rottenness within; therefore ye priests of the gospel come down from your pulpits, close your churches, hold your tongues and be silent for ever, for the Christianity you preach has bowed itself out, if ever it existed, in Christian Europe. The Christ of Europe is the demon of greed and the demon of land hunger, and the god of civilization is Mammon.

In 1878 an astounding policy was carried out by Great Britain; it was the crowning act of her long continued support to Turkey, a government she knew to be hopelessly vicious and profoundly cruel and bad to the core. With this Power, England posing before the world as the home of freedom, the friend of the oppressed, and the defender of the rights and liberties of man, entered into a Convention. It was called the "Anglo-Turkish Convention," of which Article 1 reads thus:

"If Batum, Ardahan, Kars, or any of them, shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of his Imperial Majesty the Sultan in Asia, as fixed by the definitive Treaty of Peace, England engages to join his Imperial Majesty the Sultan in defending them by force of arms. In return his Imperial Majesty the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the government and for the protection of the Christian and other subjects of the Porte in these territories. And in order to enable England to make

necessary provision for executing her engagement, his Imperial Majesty the Sultan further consents to assign the island of Cyprus to be occupied and administered by England."

It is well to remark here what was blazoned to the world at the time that part of those "*necessary reforms*" "*in these territories*" include twenty-two large organized massacres of Armenians (besides smaller ones) dating from September 30th, 1895 to December 29th, 1895; and be it remembered that these were massacres of a hideousness and ferocity of nature even devils could not rival; besides also other organized massacres by the Turkish Government of the same nature (large and small) both before and after that period.

The British press, followed by a large section of the British public, raged against what they called the advance of Russia in the East, as they had already raged for half a century past. It is astonishing how one nation can swallow its own camels and strain at the other's gnat.

However, this Anglo-Turkish Convention and the Congress at Berlin was the crowning act of England's support and defense of a power whose rule had been characterized by mis-rule, massacre and oppression. Her prime minister returned from the Congress of Berlin loudly proclaiming "Peace with Honour." Of that "Honour" Time has been the test, and Time has revealed to the world that "Peace" in its true character.

Dating from the Congress of Berlin the supreme tragedy of Armenia begins; deliberately and without compunction England revived the dying tyranny of Turkey for the Armenians, deliberately and without compunction she took away from them (a people politically the most helpless and forlorn of all civilized nations) the only protection they had of a powerful neighbour willing and able to enforce its protection, and rivetted on their necks the yoke of the cruelest oppressor that the world had yet known. The history of the rule of the house of Osman up to the thirty-fourth Padishah was knowledge enough and experience enough for the British Government and the British people, and yet in the last quarter of the civilized nineteenth century, the great and enlightened Christian power of Great Britain proceeded to carry out and complete this gigantic political crime of fastening on the necks of a struggling Christian people, the last remnants of an

ancient civilization, the merciless yoke of their oppressors. From that time onward history must mark the course of the supreme tragedy of Armenia.

The bold move taken by the Patriarch Nerses of sending delegates to the Congress of Berlin cost the renowned prelate his life, his firm refusal to recall his delegates aroused the last fury of Turkey's Padishah; the Patriarch was stealthily murdered and his genius and great personal influence lost to the cause of his people.

But a loss greater than the loss of their beloved leader befell the Armenians in the assassination of the Emperor Alexander II, whose untimely death plunged Russia back into the night of ignorance, bigotry and superstition, of the savagery and slavery, out of the darkness of which he was leading her; the best and noblest of Czars was succeeded by a son whose policy shaped itself directly contrary to that of his father's, and Russia from being the help of the Armenians under Turkish rule turned into one of the pillars of support of their oppressor.

"Since 1884," writes Mr. James Bryce, "it has been generally understood in Constantinople that the Russian Embassy has made no serious effort to bring about any radical change in Turkish administration, and it was indeed believed that the more England remonstrated the more did Russia point out to the Sultan how much he had erred in supposing that England was his friend."

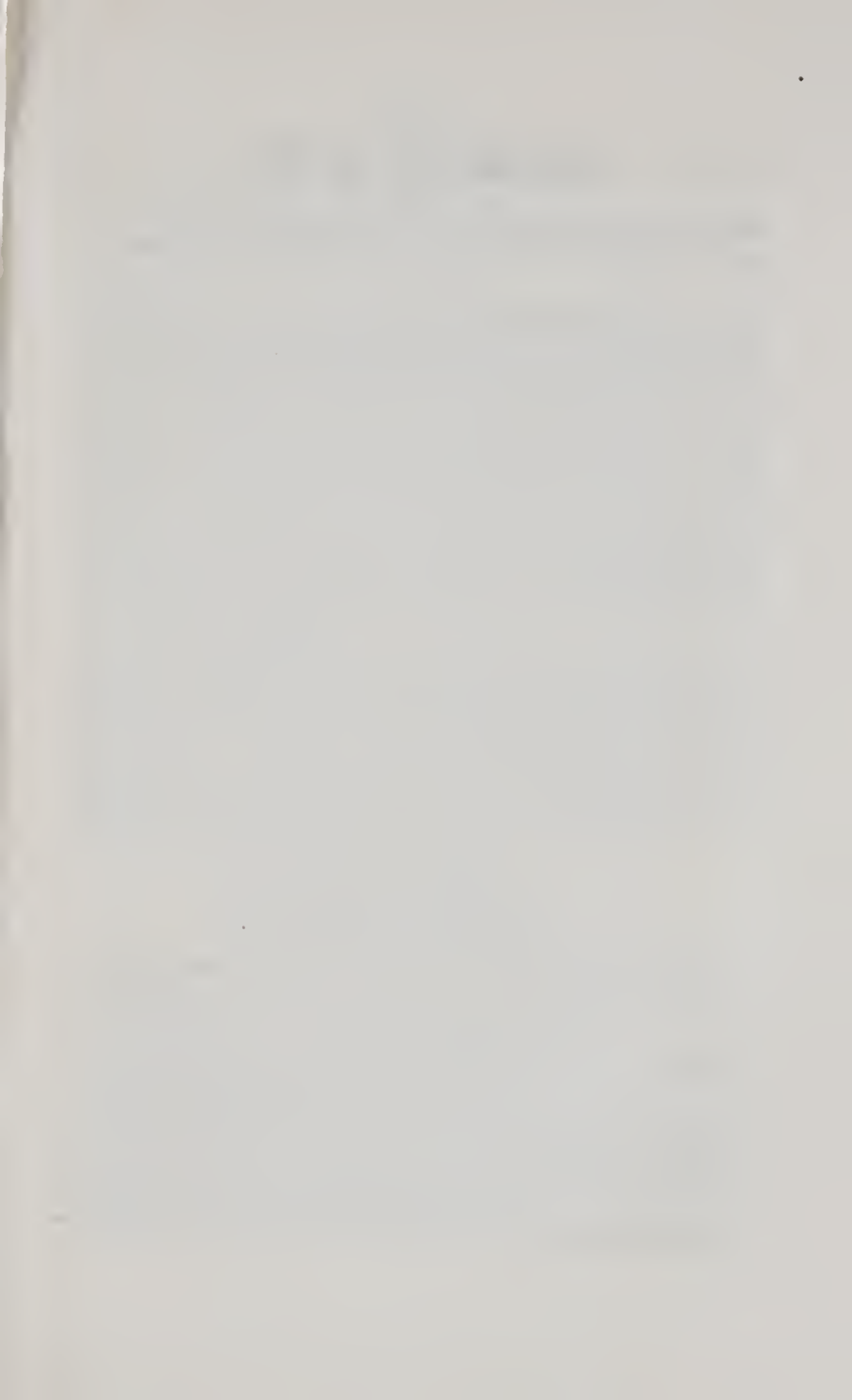
We have it on the authority of Professor Arminius Vambery that the Czar Alexander III had given assurances of his friendship and support to Sultan Abdul Hamid; and there are not wanting political students who affirm that the Armenian Massacres were in part instigated by Russian politicians who saw, or professed to see, in a free Armenia an impediment to Russia's advance in the south and a fostering of the spirit of independence in the Russian provinces of Armenia. This on the authority of Mr. James Bryce was the reason which Prince Lobanoff assigned for his refusal to give support to British proposals of coercion towards Turkey. "On January 16, 1896," so writes Mr. Bryce, "when the massacres had gone on for more than three months, he (Prince Lobanoff) 'saw nothing to destroy his confidence in the *bonne volonté* of the Sultan, who was' ("he felt

assured ") 'doing his best.'" And Mr. Bryce continues to add "Turkey, which in 1877 had looked to England for help against Russia, now turned to Russia for support against the menaces of England."

We have it also on the authority of Mr. Bryce that shortly after the terrible and cold-blooded massacre of Armenians at Constantinople "the German Ambassador presented to the Sultan a picture of the German Imperial family which he had asked for some time ago" and the friendship of Kaiser Wilhelm for Abdul Hamid "his friend and brother," as an American writer has called him; the costly gifts presented by the ex-Sultan to the German Imperial family, the magnificent reception of the Kaiser at Constantinople, and the still more magnificent concession of Turkish territory to Germany, are too well known to the world to need any further comment.

Thus it became the fate of the unfortunate Armenians to be the bruised and mangled shuttle-cock of powerful bats.

Much has been written and much has been said by great authorities, (far more comprehensively and by pens much more forcible than my humble efforts could aspire to reach) against the selfishness and callousness, the inhumanity and cynicism of those great powers which have coldly looked on and permitted the hellish atrocities and horrors of the Armenian Massacres. The name of William Ewart Gladstone is loved and revered by Armenians all over the world; but the thunderings of that veteran statesman and the denouncing protests of those thoughtful men whose feelings of revolted humanity have made themselves heard in sounding language, have fallen on stony ground; they have been like the voices of men crying out in the wilderness. Europe has turned a deaf ear to the condemnations of justice and truth, even as she has turned a deaf ear to the voice of Rahel weeping for her slaughtered children.





OUT OF THE DEPTHS.

“ Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of my people.”

A book has been written and published in Japan, its title “ Niku Dan ” translated into English, reads, “ Human Bullets.” This little book, a narrative of the siege of Port Arthur, after being read through the length and breadth of the empire, found translators to translate it into the best known of languages ; and its young author, himself an actor in the siege, was summoned to the presence of his sovereign to be thanked and praised. The book is a graphic narrative of the most terrible siege in history, wherein is vividly portrayed the deadly struggle of the besiegers. It contains as an acknowledgement of its merit, a page on which is recorded the Field Marshal’s appreciation, and another page bearing the Commanding General’s commendation.

In simple narrative the author carries the reader through appalling scenes of horror, and as we read we are made to realize the slaughter of the enemy’s machine guns, of their ground-mines, electric-wire entanglements, and exploding shells ; we are made to hear the roar of the artillery fire dealing death and destruction, and there rises before us the mental vision of the fierce hand to hand conflict, and the dead and dying lying thickly in the dark ravine.

“ For hill and battle plain,
With dying men and slain,
Grew mountain heights of pain,
And mine is boundless woe.”

The grim warrior who stormed and took the most impregnable fortress in the world gives expression to his feelings on his own great achievement, in saddest words.

“ And mine is boundless woe,” for the grim warrior’s heart is cleft in twain for the human bullets that under his command hurled themselves to their death.

In the world’s greatest war, human bullets were sacrificed for the protection of hearths and homes and a nation’s existence, moreover the human bullets were made of men who fought and died for sovereign and country.

But there is a counter picture of horrors in which also

there has been a sacrifice of human bullets, made not only of men but of women and children, human bullets, not of soldiers, themselves fortified and equipped with instruments of slaughter for fighting and grappling with the foe, but human bullets of unarmed men, of helpless women and children, of youth and old age, caught like rats in a rat-trap; and these human bullets have been sacrificed to the savage lusts of murder and plunder of the world's fiercest oppressors, and to the political and commercial interests of civilized nations.

In the first decade of the civilized twentieth century, a horrible and wanton slaughter of unarmed men, of helpless women and children has been perpetrated with all the accessories of cruelties unsurpassed for their fiendishness: whole towns and villages have been desolated, homes pillaged and destroyed, not only men, but women and children subjected to hideous deaths and nameless horrors, which no pen could depict in their true realism, and this wanton slaughter, even as the many of a similar nature that have preceded it, has come and gone like a ripple on a smooth sea.

No cry of horror has risen from the hearts of civilized nations! Turkey can butcher the helpless victims of her greed and carnivorous instincts with impunity, since Christendom and Civilization are busy only with Turkish concessions, with land grabbing and money making.

“Human Bullets”! “Human Bullets”! here are human bullets of heavier rain than at the world's grimmest siege; here are “sure death detachments” hurled to a more pitiful fate, and the civilized world does not care, for Armenian Massacres come and go, and the civilized world is getting used to them. But in the eternal order of things, a Nemesis follows human actions, be they of individuals or of nations. Material Prosperity is a great and good thing, but Moral Prosperity is greater and better. The Armenians may be done to their death, the last remnants of an ancient civilization may be exterminated and consigned in their blood to oblivion; but to the nations grown great in material prosperity that for their own selfish interests can allow and condone this hellish extermination, history teaches a mighty lesson. The moral cancer eating into the moral sense of nations, saps moral prosperity which in its turn undermines material prosperity. Great Empires once flourishing have decayed through moral poverty. History repeats itself.

WHAT THE TURKISH CONSTITUTION MEANS FOR THE ARMENIANS.

A year has passed since the inauguration of the Turkish Constitution ; since the first glad cries of " liberty, fraternity, equality " were resounded as heralds of the peace and prosperity that were to follow ; but although a whole year has passed, the Turkish Constitution, thus far, has only paraded itself as a spectacular effect, and as a panorama on shifting sand.

A whole year has passed and the liberal Turks have produced neither a Prince Ito nor an Abraham Lincoln, though both were urgently needed to meet the pressing exigencies and heavy responsibilities of the times ; and we may well ask now, Where is the man who is to hold the helm of the Constitutional ship and steer it over the turbulent waters ?

The task of the new régime was the most difficult that could have fallen to any administration. Beset on the one hand by the jealousies, rivalries, and political intrigues of European Powers ; on the other, by the machinations of that " Red Beast " the ex-Sultan and his murderous and corrupt clique, by disappointed plundering pashas and officials (compelled to grant their arch enemy the ex-Sultan a lease of life through fear of a fanatical populace), the liberal Turks on their own part have not brought to bear upon their work any administrative ability, when extraordinary powers of governing and the highest and strongest genius for administration were absolutely needed. The Turk has always shown to the world that he is a born fighter, but a puerile administrator.

For the Armenians the Constitution has resulted in two conditions—Massacre and Oppression ; their hopes and aspirations have ended in the death throes of, as some accounts give, thirty thousand and others fifty thousand of their unhappy race, in homelessness and precipitation into absolute destitution of a few more thousands, and in insecurity for the nation at large. An unarmed population scattered and dispersed among a hostile, murderous and fanatical populace ; their position even under the new régime is to be compared to

that of herbivorous animals standing at bay in the midst of ravening wolves.

His spiritual interests call upon the Moslem Turk and the Moslem Kurd to murder the Christian Armenian ; his material interests to plunder and enrich his own idleness with the worldly goods the other has acquired by his industry and toil, and the prosperity and well-being that the Armenian labours to bring to the fairest provinces under the sun are swooped upon and devastated by the brigandage of his enemies. Religious fanaticism and lust of plunder have always been governing elements in the Turkish massacres, and against these same religious fanaticism and lust of plunder, the Armenians stand to-day in deadly peril under the new régime.

What more is to follow ? Our hearts sicken to forecast, and our minds tremble to foresee. Are the balance of our striplings and our greybeards, our pen-men, and our ploughmen to be made to rot in Turkish dungeons, condemned to such loathsome horrors as can only be perpetrated in Turkish prisons ? Are the balance of our women to be subjected to agonies so hideous and revolting that death at the fiery stake or on the iron rack were merey and bliss ? Are the balance of our babes and children to be exterminated like vermin ? Are the balance of our people, the industrious, intelligent, clean, self-respecting element in the Turkish Empire, to be yet again hunted like wild beasts and killed like rats and flies ?

We are not wild and lawless descendants of Jenghis Khan and Tamerlane : we are peace-loving, law-abiding citizens, lovers of language, and literature, of the arts and sciences, energetic traders, hardworking tillers of the soil, industrious artisans and labourers, producing in ourselves all the elements that constitute the society and well-being of civilized man ; and as the oldest Christians, we ask of Christian nations, if we are to be trodden out ?

On the soil of our fatherland we are surrounded by a murderous, marauding, religion-frenzied populace, and neither Humanity nor Christianity will hold out to us a helping hand.

If nothing else were done for the Armenians, at least Christian governors should be appointed over the provinces inhabited by them : we do not expect the Turkish Government to do this of their own initiative, but we have a right to

expect the European Powers that were signatories to the Treaty of Berlin to compel the new régime to do it. Since the signing of the famous Treaty of Berlin thirty-one years ago, the history of the Armenians has been written in blood and tears, as the history of no other nation has been written before or now ; and we ask, How long ? How long will the Christian Powers stand silent witnesses to the work of slaughter and oppression carried on under their eyes ?

Alas ! the weight of the Turkish bonds is too heavy in the scale, and Armenian life too light ; the selfish interests of the European Powers involved in the Turkish Empire cannot be endangered to save the blood of three or four millions of Armenians, and the death warrant of an oppressed and bleeding nation can find no place on the table of the Hague Conference of Peace and Civilization.



THE ARMENIAN QUESTION.

In the closing pages of "Twenty Years of the Armenian Question" published in 1896, its distinguished author, one of the greatest authorities on the subject, makes the following notable comment on the character and fate of the Armenian race.

"They had maintained their nationality from immemorial times, before history began to be written. They had clung to their Christian faith, under incessant persecution for fifteen centuries. They were an intelligent, laborious race, full of energy, and increasing in numbers wherever oppression and murder did not check their increase, because they were more apt to learn, more thrifty in their habits, and far less infected by Eastern vices than their Mahommedan neighbours. They were the one indigenous population in Western Asia which, much as adversity had injured them, showed a capacity for moral as well as intellectual progress, and for assimilating the civilization of the West. In their hands the industrial future of Western Asia lay, whatever government might be established there; and those who had marked the tenacity and robust qualities of the race looked to them to restore prosperity to these once populous and flourishing countries when the blighting shadow of Turkish rule had passed away. But now, after eighteen years of constantly increasing misery, a large part, and, in many districts, the best part, of this race has been destroyed, and the remnant is threatened with extinction."

These remarks made in 1896 by a great and disinterested authority with a profound knowledge of the subject he was writing about, stand as true to-day as when they were written. From 1896 onwards, events following in succession one upon another have proved the truth and soundness of his opinions.

Can the Armenians hope now for any change in their condition under Turkish rule? To this question, we must answer an emphatic No!

The causes that must operate against any change are many and deep-seated. In the first place it cannot be expected that a few Turks of liberal ideas (or it may be French

polished) at Constantinople, are going to change the thought and character of the nation. The characteristics of a people change very slowly, if they ever change at all, and the predominant national traits of the many-blooded modern Turk have been shown to the world to be, cruelty and fanaticism, combined with a fierce sensuality; and what is more than all, and which has to be remembered most, is, that they are a people accustomed to the unbridled gratification of their worst passions.

The ethnographic traits of the Turkman which history bears out, are wildness and fierceness, and it would not be incorrect to argue that with the instincts of his primitive ancestors have been assimilated the many cross currents that run in his veins, into all of which has been infused the doctrines of the religion of the sword, a religion which does not make for the peace or well being of mankind; a religion, also, which assigning one of the two sexes to the degraded position of being created solely for the gross pleasure of the other, does not make for the exaltation of mankind.

To quote again the eminent authority previously referred to: "No Mahommedan race or dynasty has ever shown itself able to govern well even subjects of its own religion, while to extend equal rights to subjects of a different creed is forbidden by the very law of its being."

Not the Jewish conceit proclaiming itself God's elect and chosen, and originating the name "heathen" which it scorned. Not the Christian conceit emanating from the Jewish source, and laying the flattering unction to its soul of superiority over the "heathen" of its own time. Not the unbending caste exclusiveness of the Brahmin across whose path even the shadow of the despised Sudra falling would be deemed defilement. Not any of these, can equal the intolerant religious pride of the Mahommedan or reach the pinnacle of religious self-sufficiency on which he has seated himself. To be a Mahommedan, is enough—*Cela suffit*.

To any one who has familiar acquaintance with Mahommedans, and intimate with Mahommedan thought, one fact must strike itself most forcibly, and that is, the Mahommedan is above all things a Mahommedan. His religion is the paramount question in his life, and remains its predominating feature above everything else. This should not be

surprising, since to the "faithful" Paradise is secured, and all crimes and transgressions against "unbelievers" absolved.

Added to these important factors of racial characteristics, influences of religion, and long grown habits of the Turk, we have also in Turkish Armenia another evil, from which the other provinces of the Turkish Empire fortunately for themselves have been exempt; this super-added evil is, the large neighbouring bodies of Kurds and Circassians, greater marauders and depredators than the Turks, the regular occupation of whose lives comprises murder and robbery, and who have through weary centuries unremittingly quartered themselves upon the industrious christian peasants, and lived on the fruits of their labour and toil. Indeed as the Hamidieh cavalry which was established expressly for the Hamidian massacres was composed of these Kurds, it ought to be matter of speculation what outlet these warriors, trained and practised in organized murder, can now find for those habits in which they were encouraged and trained to indulge by the Hamidian régime.

Under all such conditions no hope of better days can be forthcoming, no prospect of better times seems possible, for that unhappy portion of the Armenian race, whom force of circumstances keeps on the soil of the fatherland.

The appointment of Christian governors over the provinces inhabited by them might ameliorate some of the evils, or the other alternative, of allowing the use of arms to all alike, irrespective of creed or nationality, would furnish some means of self-defence against the raids and barbarities of the oppressors; but even if such concessions were granted, life for the christian peasant subject to Turkish rule, and living in the midst of his enemies, must ever remain one long struggle and battle against pillage, murder, depredation, and offences of the worst nature. Not the most fertile soil, not the most assiduous industry, not the most peace loving, law abiding instincts, can bring to the Armenian peasant under Turkish rule even a modicum of that comfort, happiness, and security of life and property, which the law of all civilized countries guarantees to the industrious labourer and tiller of the soil.

OPEN LETTER TO THE HONORABLE PRESIDENT WILLIAM HOWARD TAFT.

EXCELLENT SIR,

You are the President of the mighty Republic of the United States of America, and I am only an obscure unit of a forlorn and helpless nation, but encouraged by the intrinsic qualities of your head and heart, and also by the record of great and noble services rendered in the cause of oppressed humanity, by certain of your predecessors in the presidential chair (so encouraged) I venture humbly to address you. The annals of that presidential chair on which you sit are clear and bright as the noonday sun; turning over the pages of their brightness, I am encouraged to address you its present occupant.

Your immediate predecessor rendered a great service in the interests of Humanity, by bringing a terrible and bloody war to its close. His staunch strong hand of friendship was held out to the gallant nation fighting heroically for its national existence, whilst the might of his iron will strenuously contested and made the peace which will ever be associated with his name, but there was a peace which his great heart wished to break but could not succeed in breaking, and which his upright mind has branded as "infamous:" such are his own words "the infamous peace kept by the joint action of the great powers, while Turkey inflicted the last horrors of butchery, torture and outrage upon the men, women and children of despairing Armenia." For thirty-one years the great European Powers kept up by joint action an infamous peace, and out of regard for their own selfish interests allowed a corrupt, vicious, gangrened and blood-thirsty power to wreak its hellish atrocities not only on the men, but on the women and children of a helpless nation.

These are strong words, but they are true, and you will agree with me that the meanest and humblest of God's creatures has a right to speak the truth, and that greatest is the right to speak the truth, when it is spoken in the cause of murdered, outraged and misery-stricken humanity.

The yoke of Turkey rivetted on the necks of the Armenians by England in 1878, was rivetted again by Russia, and

yet again rivetted by Germany. The political interests and the commercial interests of Europe have trampled us under foot ; we have been sacrificed on the altar of the political animosities of England and Russia, and given over, men, women and children to butchery, slaughter, imprisonment, torture ; we have been crushed under the iron wheels of the Baghdad railway, a greater Juggernaut for us, while the ex-Sultan received his payment and "bartered a kingdom for the Kaiser's friendship" ; and yet again we have been crushed when British diplomacy checkmated William of Hohenzolern's dream.

The death warrant of our bleeding nation has found no place on the table of the Hague Conference of Peace and Civilization since the selfish interests of the European Powers would give it no abiding room. President of a great and free Republic, let it be the work of your mighty hands to lay it there. The Cabinets of Europe have turned a deaf ear to the death shriek of our bleeding nation, let our despairing cry be heard now in the Senate of the United States of America.

It remains for the historian of the future to record the Armenian Massacres as the foulest blot and the blackest stain on European Civilization and European International Morality, but in addressing you now I will turn down the pages of the hideous Past, and humbly lay open the pages of the Present on which is clearly written the deadly peril in which our nation stands : the book is open, and who will may read. For it is not the goodwill of the new régime that has to be taken into calculation, as far as the Armenians are concerned, but the powerfulness or the powerlessness of the new régime to make for their protection.

How can we forget Adana ? A whole town and villages sacked and desolated ; fifty thousand of our men, women and children done to horrible deaths, and the residue left to homelessness and starvation. How we can forget that the arch-enemy of Christian and liberal Turk still lives, dethroned but not executed, and that through fear of his worshippers and his adherents the liberal Turks are compelled to pamper and support the monster assassin of the world ? When such difficulties beset the path of the liberal Turks, the rulers, what security is there for a subject people, alien in race and religion.

President of a great and free Republic, we need a friend, we ask for your mighty hands to be held out to us in succour, since the number of our enemies are legion: even Nature has arrayed herself against us in the inexorable conditions of the physical geography of our country. Shall the President of a mighty Republic with noble traditions; shall the christian men and women of the United States leave us to our terrible fate?

“To serve Armenia is to serve Civilization.” These words were spoken by a great and revered statesman; the noble handiwork of his Creator (William Ewart Gladstone), now gone to his honored rest. “Do not let me be told that one nation has no authority over another” was his reply to the Armenian deputation which waited on him in 1894. Let his reply be your answer to us now, President of a mighty Republic; let it be your answer written in golden letters across the banner of that great civilization, of which you are the presiding head.

The Republic of the United States of America has been compared to that grain of mustard seed, which when planted in the earth budded forth and grew into such dimensions that the birds of the air lodged under the branches thereof. I pray that the shadow of those branches be extended over my bleeding nation.

ABDUL HAMID, THE TRIUMPH OF CRIME.

A monster assassin! Has he been brought before the bar of his country, tried and condemned to the penalty of death, such as in the days of his power he meted out to hundreds of thousands of innocents? Has he been cast into a loathsome prison, such as the many in which thousands of his victims have rotted and died? Nay! not so! it is not so decreed in Turkey.

In Turkey, a camarilla of murderous and plundering pashas, and a fanatical and marauding populace stand behind a Padishah who knew how to furnish gratification for the murdering and marauding instincts of his adherents. Nay! neither death nor imprisonment for the Padishah whose sovereignty was the most auspicious for brigandage and murder. Who dares to slay or imprison the demigod of rapine and despotism? Such things cannot be done in Turkey.

For crimes that were in comparison as light as air, those peurile tyrants, Charles of England and Louis of France forfeited their heads. Poor Charles and Louis! Your heads chopped off and your bodies trundled away in a cart: no glorifying spiritualized titles of Zeid and Imam read out in your bills of indictment; such glorifying spiritualized titles are reserved for monster assassins in Turkey.

In Turkey, a monster assassin whose list of murders rank him as premier assassin of the world, who under heel of iron and fire annihilated the rights and liberties of his subjects is pensioned off to live in purple and fare sumptuously: housed in a luxurious palace, he sits on carpeted divans, supported by silken and velvet pillows, with eleven ministering houris, the youngest and fairest of his past entourage to solace the 'dolce far niente' of his deposed Padishahdom. Ample leisure, possible opportunities to hatch plots for the subversion of law and order, and the revival of the reign of plunder and massacre. But it is so allowed in Turkey. It is enough to be a Caliph and a Padishah to be able to count victims, not by thousands, but by hundreds of thousands, and remain immune from punishment for mountains of crime.

What evil, what woe and desolation hast thou not wrought, spiritualized Zeid and Imam, Caliph and Padishah? And

yct thou art allowed to live! Evil genius of thy people! thou hast worked out their moral degradation to the lowest depths that a nation could fall; but limitless evil, supremest woe, hast thou worked over the nation whose country thou turned into a charnel house of slaughter, and over whom thy reign of thirty-three years, hung like a pestilence. - Who can count the multitude of thy crimes against them, who can measure the height and the depth of the woe that thou laid over their lives. Hearths and homes pillaged and desolated, harvest fields turned into rivers of blood, not thousands upon thousands, but hundreds of thousands of men, women, and children tortured with devilish ingenuities of torture, imprisoned in loathsome dungeons, outraged, butchered, slaughtered, hunted like wild beasts, left to homelessness and starvation.

Enough blood to drown a leprous souled and gangrened souled Padishah and his gangrened pack of followers! Enough crime to hang a Caliph!

Out with thy Caliphate! even by the law of the prophet, that fierce son of the desert, the Caliph is ordained protector of the weak and helpless; what didst thou with thy thirty-three years of Caliphal power, except crush the weak and annihilate the helpless.

The very earth has echoed with the dying cry of the least of them, those "christian puppies" with little bodies piled up one upon another, and little heads struck off together at one stroke; with the frenzied shrieks of mothers who have seen with their own eyes the slaughter of their children, with the anguished wail of women, with the death groans of youth and old age. Aye! the very earth has echoed with the dying gasp of that righteous man, the venerable sire of his people, the renowned nonagenarian whom thou stealthily silenced on a bloody bed into the sleep of death for trying to save his flock from thy hyena jaws.

An explosive bomb shattered the life of thy crowned opponent, (a noble life consecrated to the welfare of his people) but no chance or opportunity directed any explosive bomb to shatter thy cadaverous body. No jeweled pistol or secret dagger like the many that have dripped with the blood of thy victims in thy Yildiz Kiosk, found its way to thy

treacherous heart. No poisoned cup of coffee like the countless cups brewed in thy palaces trickled down thy throat to end thy vampire existence.

Thou hast lived! Protected from the Nemesis of thy crimes by the jealousies and rivalries of great powers which thou artfully played one against another; by the combined forces of religion and plunder which thou cunningly wielded into one. Even so thou livest! Peerless living example in the civilized twentieth century of the Triumph of Crime.

